

THE ATHENÆUM

Journal of English and Foreign Literature, Science, the Fine Arts, Music and the Drama

No. 3884.

SATURDAY, APRIL 5, 1902.

ROYAL INSTITUTION OF GREAT BRITAIN,

ALBEMARLE STREET, PICCADILLY, W.

TUESDAY NEXT, April 8, at 3 o'clock, ALLAN MACADAM, M.D. B.Sc., Fullerton Professor of Physiology R.I., FIRST OF THREE LECTURES on 'Recent Methods and Results in Biological Inquiry.' Half-a-Guinea the Course.

THURSDAY, April 10, at 3 o'clock, Prof. DEWAR, M.A. LL.D. D.Sc. F.R.S., Fullerton Professor of Chemistry R.I., FIRST OF THREE LECTURES on 'The Oxygen Group of Elements.' Half-a-Guinea.

THURSDAY, April 12, at 3 o'clock, WILLIAM H. CUMMINGS, Esq., Mus. Doc. Dub. F.S., Hon. R.A.M., Principal of the Guildhall School of Music, FIRST OF THREE LECTURES on 'British National Song' (with Musical Illustrations). Half-a-Guinea.

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1st Lecture. FRIDAY, April 11.—'The Close of the Present Era.'
2nd Lecture. FRIDAY, April 18.—'Prophetic Promises.'
3rd Lecture. FRIDAY, April 25.—'The Dawn of the New Era.'
4th Lecture. FRIDAY, May 2.—'The Awakening of the Intuition.'
The Lectures (for Men and Women) from 3 o'clock to 3.45.
Questions and Discussion from 3.45 to 4.15.
Classes (for Ladies only) on the Healing Power and Development, from 4.15 to 5 o'clock. Admission free.

ST. GEORGE'S DAY (April 23).

THE

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XUM

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SATURDAY, APRIL 5, 1902.

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would pass his speech to the reporters with, "I don't care three straws if you don't hear me"; in the chair he was a resistless tyrant: "I had to rule both committees yesterday pretty sharp." If beaten in debate he would canvass for signatures to a resolution, write expostulatory letters by the score—we should have liked to see some of the answers; failing in all these struggles, would trumpet his protests in a pamphlet "*meo solius nomine*": Fired that the House rejects him, 'sdeath, I'll print it, And shame the fools.

And so, as the book goes on, we find him more and more divided from his brethren, his path marked not by the carcasses of slain foes, but by the *exuvia* of discarded friends. The bishops he gave up early as invertebrate; Tait has a backbone, but it is twisted, so has Temple, but it is stiff, Benson has no backbone. His allegiance to Gladstone dissolved itself in 1852, and turned to acute hostility as years went on: "I had more to do than any man with his defeat at Oxford." To Keble about the same time he writes "with bitter pain what I fear will be my last letter to you." He deplores the "damaging mistakes" of Pusey and Liddon: they have lit a fire and expect it to confine itself to the bottom of the grate. He closed a series of minatory letters to the *Guardian* with a solemn "And now good-bye"; to which jocosely Bernard, the editor, appended his "[Good-bye. Ed. G.]." He repudiated the Committee of the National Society in 1882, Convocation later still: "My last bit of Convocation candle is burnt out, all gone, wick and candle"; from the English Church Union, which he helped to found and revered as the palladium of the Catholic citadel, he withdrew on its refusal to condemn 'Lux Mundi.' "I have done fighting," he writes sadly to Liddon; "I am powerless with my brethren; nobody heeds me now." The windmills remained unmoved, with the *neo te senseram* of the bull to the gnat in the old Latin fable; their bases strewn with vainly broken spears, the steed which bore their assailant suggestive not so much of a lean Rosinante as of a painted rocking-horse.

During a tussle in Convocation, wherein Denison, by implication, called Stanley a fool, and Stanley, euphemistically, called Denison, as he says, a devil—*tanteno animis celestibus?*—Stanley compared his opponent to an eminent person at Rome, one side of whose face was benevolent, the other malevolent. To the benevolent side of Denison we gladly turn. His letters to his wife, written daily in all absences, show not only affectionate tenderness, but also secure reliance on her acceptance, judgment, and sympathy, as a sustaining refuge from the storms of public conflict. Scarcely less charming is his correspondence with his nieces, with his wife's father, Mr. Henley, and with his brother-in-law, Sir R. Phillimore, whose great legal knowledge and fraternal cordiality never failed him. In society he was unassuming, genial, humorous; it was Stanley's delight to bring him in to luncheon and place him next to some astonished guest whom he had just been bespattering in the Jerusalem Chamber. His personal beauty—all the Denisons were handsome—added to his social charm; none of the portraits in this volume does him justice.

The frontispiece shows him in old age, still fiery and unsubdued, but we should like to recover him as he stalked through Divinity School or Theatre in the later fifties and the sixties. He voted in a silk master's gown, with a carefully disposed hood, which always seemed brand new, the more noticeable since the appendage was, at that time, generally abandoned. The writer remembers standing by the Clarendon steps on one of these occasions, while Jowett and Lyulph Stanley passed him in the course of a "constitutional." Suddenly Denison came in view, and the younger man, who had never seen him, asked with interest: "Who is that?" "Only old East Brent," squeaked Jowett; "come along." In proportion to his controversial savagery was his incapacity for personal resentment. No sooner was the costly and harassing suit of *Ditcher v. Denison* decided in his favour than he went with Mrs. Denison to call on its promoter, resumed friendly intercourse with him, and some years afterwards, by the widow's desire, preached the funeral sermon at his death. When in the House of Commons Mr. Winterbotham once called him "an exceptional and self-convicted fanatic," his friend Beresford Hope lauded in reply his "chivalrous generosity." Both allegations, perhaps, were true.

His life, other than gladiatorial, had few points of interest. He passed from Eton to Christchurch, where his peculiarities must have been latent or disguised, since Longley in his annual Censor's speech spoke of him as "simplex ille et modestus juvenis." He gained a First Class, the Latin and English Essay, and was elected Fellow of Oriel, repelled, he tells us, by the logical activity and intellectual ferment which placed Oriel common room at the head of mental Oxford in those days. Hawkins was newly chosen Provost; the tutors were Newman, R. Wilberforce, and Hurrell Froude. Under Newman's ascendancy Denison never fell—rose, in fact, upon his deposition. Hawkins, fussy and despotic, viewed with jealous eyes the growing influence of this wonderful trio, dismissed them from their tutorships, and replaced them by inferior men, of whom Denison was the best. Mark Pattison, who attended his lectures, speaks of him as a good scholar, but without illuminative or stimulating force, borrowing all his erudition from the printed notes upon the textbooks read. He adds that this change of tutors marked the turning-point in the fortunes of Oriel. From that date the college began to go down hill. And so we get glimpses of discordance between Denison and Newman, the supplanter and the supplanter, wiped out long afterwards on both sides by generous oblivion. Newman's "God bless you—ah, me!" at their last interview adds another to the many records which invest with tragic sadness the great cardinal's latter days. For eight years after leaving Oxford Denison led a quiet life as vicar of Broadwindsor in Dorsetshire; with his appointment to East Brent and to the archdeaconry of Taunton in 1845 his polemic half-century began. The roll of his battles would be tedious; they bore on legislative measures concerning education, Church rates, Irish disestablishment, Non-conformist burials; on books, such as 'Essays and Reviews' or 'Ecce Homo';

on individuals, as Hampden, Gorham, Colenso — events and persons, mainly forgotten now, at the time stirring often to its depths lay no less than clerical society. The list is interspersed with pleasing incidents of a humorous or homely kind. We have Buckland challenging his fellow canon Dr. Bull: "You cut me yesterday in Piccadilly"; with Bull's explanation, "How could I speak to a man with a red herring in one hand, and an orange which he was sucking in the other?" We have the Lincolnshire rector's answer to his bishop, when rebuked for deserting his parish in the wild, cold winter weeks:—

"If your Lordship saw our roads at this time of year, you would feel that it is impossible at present for the Great Enemy to reach my parish. As soon as they show signs of becoming passable, I will take care to be beforehand with him."

The Archdeacon conducts his harvest homes, the whole village being fed, and a thousand people at a dance; engineers his reservoirs for water storage, experiments in farming, gardening, Cheddar cheese making. When eighty years old he presides at a stormy political meeting in Bridgewater, marshals sturdy supporters round him, passes his resolutions in dumb show, repels a furious charge from the body of the room, tires out the malcontents, dismisses his own men, remains alone upon the platform to make a farewell bow, and to receive a good-humoured cheer from the dispersing crowd. Slowly he succumbs: is carried to church in a chair and thence addresses his people, celebrates the jubilee of his incumbency, passes to water-cushion, sofa, bed. His last vigorous public action was in protest against Canon Gore's famous paper, his last recorded utterance an impeachment of the Jameson raid. He died in his ninety-first year, and lies beneath the shadow of the church and home which amid his tempestuous life had always been to him a haven of repose.

The book is well got up; a marvel of lightness for its bulk; the chapters judiciously broken, and the editor's short prefaces highly serviceable. Should the zeal of posthumous admirers promote it to a second edition, she will perhaps correct her wrong spelling of the late Bishop of Salisbury's name, which used often to vex that good man's righteous soul in life.

Tribal Custom in Anglo-Saxon Law. By Frederic Seebohm, LL.D. (Longmans & Co.)

THE title-page of this volume informs us that it is an essay supplementary to the now classical 'English Village Community' and to the later 'Tribal System in Wales.' In the treatment of his subject Dr. Seebohm displays the same extensive research and enthusiasm as in his earlier work, and his materials and conclusions are marshalled and presented to the reader in the same concise and sober manner. It is interesting to notice that while he, quite rightly, refuses to alter the text of the 'English Village Community,' he has advanced considerably beyond his theory that the English village was a development of the Roman *villa* worked by prædial serfs, and did not originate in a community of free and equal joint-cultivators. The reaction from the

pro-Roman views that gained a temporary vogue owing to the brilliancy and sharply defined views of Fustel de Coulanges has been so marked in recent years that it is not surprising to find Dr. Seebohm modifying his conclusions. The recognition of the cultivation of land by tribes, or rather families, in which the ownership was vested in the family and not in the individual, is a serious obstacle to the derivation of the Anglo-Saxon system of agriculture direct, lock, stock, and barrel, from the Roman manorial *villa*. It is even a more difficult factor than the strip-system of cultivation, about which Coulanges displayed so wise a reticence. Mr. Seebohm is not, however, prepared to surrender entirely the Roman origin of the English manor. The *deus ex machina* now invoked to connect the two is the potential survival of Roman *villa* in Britain, or, an alternative plea, the Romanizing influence of the Church. The evolution of the manor is also tentatively assigned to the hypothetical divorce of the Anglo-Saxon conqueror from the ties of his kindred, although the ease with which a fresh *mægð* grew up is admitted, and to the bringing of the twelf-hynde man or the gesithcundman into greater dependence upon the king, so that his holding becomes, what Prof. Maitland has suggested as the origin of the manor, "the fiscal unit from which *gafol* is paid to the king." Dissenting from Prof. Maitland's conclusion as to the late date of the manor, Mr. Seebohm holds that we can already see in King Ina's laws

"something like a manor with something like a community in serfdom upon it, using the prevalent open-field system as the shell in which it will henceforth live so far as its agriculture is concerned."

The dissolution of the kindred does not seem plausible in the case of the Angles, who, from their entire disappearance from the Continent, would seem to have migrated in a body, and we look in vain for evidences of the survival of the Roman *villa*. It is recorded neither in Wales nor in the Celtic west of England, where villages of scattered hamlets, bartons, and farms suggest comparison with the Welsh *gweely* rather than the Roman *villa*.

It is, however, only incidentally that the endless conflict about the origin of village and manor crosses the pages of Mr. Seebohm's book, although it is, if we mistake not, the question upon which most students will consult its pages. The greater part of the volume is occupied with a discussion of the Anglo-Saxon and other Germanic laws relating to wergelds. The wergeld system proves that there was some survival amongst the Anglo-Saxons of the Indo-Germanic organization by families—tribes seems too vague and loose a term for this organization of the kin—for legal purposes. The study of wergelds has received a great amount of detailed study at the hands of German scholars, and the arid stretches of *Literatur* devoted to the subject make us hesitate to decide whether Mr. Seebohm has added anything new, but he has certainly invested it with a fresh interest for English readers. We can endorse his modest expression of the hope that the reader will "admit that some fresh light may have been thrown upon the conditions of early Anglo-Saxon society" by the method of treatment adopted by him.

This is, it need hardly be said, that of working back from the known to the unknown. He is, however, aware of the risks incurred by the use of this method. They have been well illustrated in the history of English law, where the modern inquirer is constantly meeting with confusions and errors that have been begotten by the system of producing backwards into the loose, ill-defined legal conceptions of early ages the hard and crisply defined technicalities of a later period. Mischief may arise from transporting the atmosphere of the tenth century to the fifth or even the eighth.

It would be impossible to treat of the laws relating to wergeld without touching upon the questions of currency involved; but we venture to suggest that the very large amount of space devoted to the discussion of the history of continental currencies is not entirely germane to the history of tribal laws amongst the Anglo-Saxons. Mr. Seebohm's object is to show that all the Germanic systems conform to a standard of a hundred gold staters, the value of a hundred oxen, as the normal wergeld of a free man, and that all the sums mentioned are multiples or sub-multiples of this amount. This is plainly a development of Prof. Ridgeway's theory that the stater was the equivalent in gold of the value of an ox, and that this famous coin was the origin of the Germanic currencies. Mr. Seebohm has, therefore, to resolve all sums mentioned in the Germanic laws into this original element, and to trace back the somewhat complicated history of the various monetary systems. The succession of sums that meet the reader, besides somewhat obscuring the treatment of the tribal elements in the laws, makes the book hard reading. But, in view of the difficulties and intricacies involved, Mr. Seebohm may be, on the whole, congratulated upon the manner in which he has dealt with them. We cannot help thinking that he is occasionally too categorical in his statements. For instance, in relation to the ratio of gold to silver, he gives the reader a definite statement without citing any authority for what must be, in most cases, a matter of inference, not of well-established fact. In equating the wergelds in the treaty between Alfred and Guthrum the West Saxon shilling of 5*d.* is calculated at the ratio of gold to silver of 12:1, and, alternatively, the Mercian shilling of 4*d.* at a ratio of 10:1. As there is no mention in the pact of gold, these calculations are merely introduced to show that the sums mentioned, which are equated in Anglo-Saxon and in Danish currency, were historically identical. Both these ratios cannot have been in use at the same time. We are elsewhere told that the ratio of gold to silver in Scandinavia was 8:1, so that the two former equations leave a feeling behind them of being more convenient than demonstrable.

It is somewhat startling to be told that Charlemagne forced his *nova moneta* on the market at a ratio of gold to silver of 4:1. The substitution of the heavy shilling of twenty to a pound for the older one of forty to a lighter pound was, it seems clear, due to Pepin, and the retention of the wergeld of the Salic Franks at the higher standard was probably an act of policy on the part of Pepin and Charles, as suggested by

Soetbeer, who holds that the change in the reckoning of the wergelds, &c., has no importance for the history of currency. Mr. Seebohm identifies the *scatta* of the earlier Anglo-Saxon laws with the Merovingian *solidus* of 28·8 wheat grains, and this is given as the weight of the *scatta*. In the British Museum catalogue of Anglo-Saxon coins Mr. Keary makes their normal weight sixteen grains, which is considerably below the weight given in wheat grains by Mr. Seebohm, without qualification or authority.

The evidence for the existence of "tribes" in Anglo-Saxon times is, apart from that derivable from the laws, exceedingly slight. The perception of this seems to have led Mr. Seebohm to lay undue stress upon anything that can be made to point to tribal organization. Thus the fact that Beda mentions the father, grandfather, and great-grandfather of King Ethelbert of Kent is, in connexion with the Welsh *gwely* system of holding the family land undivided for that number of generations, adduced as a proof of the existence of this tribal system, although Beda continues the pedigree a generation further backwards to Hengest, and, in another place, several degrees above him. Because the translator of Beda uses, quite properly, *ma'gð* in the sense of "nation," we are told that "to him....the greater kindred or tribe, as in 'Beowulf,' was the *magthe*" (*sic*). In the case of the poem just mentioned Mr. Seebohm speaks of the Geats and Swedes—nations as distinct from one another as Angles and Saxons—as two "kindreds," and the nations reduced to pay tribute by Scyld are also described as "kindreds." In a similar way too much stress is laid upon the etymological meaning of *heafod-magas* and like words in the poem. Mr. Seebohm does not seem to realize what influence the hard bonds of the alliterative system exercised upon the poet's choice of words. It is the stress of this system, rather than the reference to female descent, that causes him to speak of Hereric as Heardred's *nefa* in line 2207. In fact, the whole treatment of the 'Beowulf' evidence is unsatisfactory. Prof. Earle's translation has been used, which, as is evident from the quotations supplied in this book, prejudices the literary merits of the original, and has signally misled Mr. Seebohm in one case. Onela is here represented as yielding up to Weohstan, the murderer of his nephew Eanmund, the sword and armour of the slain man, "without a word about a feud," and this is described as "the restrained desire of avengement." What the poem really says is that Weohstan despoiled the dead man of the war-gear which Onela had given to him—that is, the slain man. As the latter was killed when in exile, and Onela went to war with Weohstan's king for harbouring the exile, it is difficult to see how Onela could have felt any stirrings to revenge. The meaning of the passage seems clearly to be that Weohstan, although he had killed the nephew of the enemy of his king, did not brag about the fight, probably because he had murdered the nephew when in exile from the uncle's wrath. Thus the uncle would have been pleased rather than annoyed at Weohstan's action, a consideration that would deprive the latter's taunts of all point. Here as elsewhere in 'Beowulf'

the word *fa'ðs* should not be translated by "feud," a word with which it has been wrongly brought into etymological connexion. Similarly, it is straining probabilities to recognize survivals of the early system of clan holdings in the small groups of thanes who are described in the Domesday Survey as holding lands in *paragio*. It can hardly be doubted that *paragium* has here the meaning of *parage* in the Norman custom—that is, land held by the sons of a deceased holder in equal shares, the eldest being made responsible to the lord for the feudal services, which he in turn collected from his brothers. These passages have been rightly adduced by Prof. Maitland as proof that primogeniture was not then fully developed in England.

Mr. Corbett's highly speculative explanation of the 'Tribal Hidage' is insufficient to support the conclusion that the assessment in hides existed forty or fifty years before the date of Ina's laws. Prof. Maitland has pointed out that the Tidenham survey has no connexion with the charter of King Edwig which precedes it in the Bath chartulary, and it cannot therefore be cited as evidence of the time of that king. The *averian* of this text seems clearly to be not the Anglo-Saxon *oferian*, but to be the verb corresponding to the Norman *average*, and the same remark applies to the *Rectitudines*, with which these Tidenham customs are so closely connected. Both are, therefore, probably later in date than the Norman Conquest.

We are unable to agree with Mr. Seebohm in assigning the Northumbrian priests' laws to a date prior to the treaty between Alfred and Guthrum. The few years that had elapsed since the settlement of the Danes in Northumbria are hardly sufficient to account for the acknowledgment of Christianity as the established religion of Dane and Englishman. Nor are we able to accept his conclusion that the Wallerwente of these laws were "obviously the native Celtic inhabitants of the great plain of York—the *gwent* or basin of the Derwent and the Ouse." How many errors owe their origin to that unfortunate guess that *gwent* meant "plain"! In the note Dr. Schmid is made responsible for the old suggestion adopted by Thorpe that the Wallerwente were "the British inhabitants of Cumberland." He expressed, in his introduction, his disbelief in the existence of a Welsh-speaking population near York at the time of the composition of these laws. It is surely improbable that a man should be required to add to the compurgators of his own kin a number of men of a different race and tongue. If he were required to go outside his kin, the additional compurgators would naturally be drawn from his neighbours of his own race and language. The name of the Wallerwente cannot, unless there be an error of transcription, be connected with the Wealas, and it is evident that they were rated at the same wergelds as the English. Mr. Seebohm argues that they were not identical with the *ceorl*, and leads one to believe that they were assessed, like the Wealas, at half the wergeld of the Englishman. But there is no proof of this legal inferiority in the laws, and their equivalence in numbers in the panel with the king's thanes, the land-owning men, and the *ceorl* tends to

prove that they were not all of one rank. Steenstrup is probably right in holding that they were, like the *valinkunni*, who play a similar part in Norse law, men of equal status with the accused, but were unconnected with him by the ties of kindred. They would thus seem to be predecessors in a sense of the jurors "*qui nulla affinitate attingunt*" the parties in the later writ of *venire facias*.

Cross-Bench Views of Current Church Questions. By H. Hensley Henson. (Arnold.)

THE significance of this book lies not so much in any particular opinions of its author as in his general spirit. Mr. Henson shows himself ruthlessly determined to get at the facts and to take them into account in forming his views. This determination it is which has gradually led him from the position of a convinced High Churchman to what his adversaries will designate an Erastianizing Latitudinarianism. It is, of course, beyond the scope of a journal like this to express any opinion as to the legitimacy of Mr. Henson's views. But it is the business of criticism to discover the underlying unity of a collection such as this, and to search for the ideas, if any there be, which give harmony to such an apparently heterogeneous aggregate.

For the volume is composed of papers written at different times, for different purposes, and on different subjects. It is not always easy to reconcile the writer's statements one with another. And few will agree with all Mr. Henson's assertions of matter of fact. For instance, the Presbyterian leanings of the English people are definitely denied by Dr. Gardiner. But through one and all there runs the same undertone of emphasis upon fact. We may summarize it thus:—

"Test your theories by facts before you trust yourself to them. Be suspicious of intellectual apologies or philosophical justifications, however imposing or systematic or ingenious, if they lead to conclusions at variance with admitted facts. Inquiry indeed desiderates a working hypothesis, only be sure that your hypothesis does work. In the last resort correct doctrine by evidence instead of twisting evidence into agreement with doctrine."

That seems to us the main thesis of the whole book, and one which men of all parties and creeds are nearly equally willing to admit in the abstract while they proceed to contravene it in the concrete. At any rate, there can be no doubt of the strenuous efforts of Mr. Henson to guide his own thinking by these principles.

Let us illustrate our view. In regard to Church reform, Mr. Henson insists that the first condition of success is to take account of actual facts. These are, on the one hand, the extreme denominational weakness of the Church (slightly exaggerated, perhaps), the gulf between the clergy and the laity (which is largely the outcome of the Oxford Movement), the national and well-founded distrust of clerical assemblies, and the growing impatience of technical theology. On the other hand, we have the admitted abuses of patronage and the freehold rights of the beneficed clergy. A wise reformer is thus, in Mr. Henson's view, led to advocate, not a day-dream of ecclesiastical autonomy, of which the first

condition would be Disestablishment, but a well-considered attempt to press certain desirable changes upon the attention of Parliament.

So also in the interpretation of Scripture Mr. Henson's candour compels him to accept the main conclusions of the higher criticism. And the recognition of this leads him on. He sees that it cannot be minimized as a mere detail, but must tend to revolutionize the use of the Bible, both as an authority for doctrine and as an element of worship. In regard to missions, again, we see him writing in just the same spirit. Mr. Henson endeavours to follow out the consequences of the complete abandonment by educated Christians of traditional views as to the damnation of the heathen or the merely evil character of non-Christian religions. He comments severely on the intolerant attitude of the less enlightened missionaries, contrasting it with the language of Westcott; and he formulates certain suggestions (in our opinion admirable) for the conduct of such work in the future.

The same notion is at the root of his desire for the recognition of non-episcopal religious bodies. Mr. Henson is not moved by any logical defects in the abstract theory of his own former High Church party; for with a certain ingenuity the theory can be strained so as to afford a fairly adequate account of the practical difficulties. What rouses him is the want of congruity between the theory stated baldly and the facts of the present day. He sees that (1) the qualifications by which it is sought to remove irritation and allow for such bodies as Presbyterians appear a mockery to the outside observer, and only add insult to injury in the opinion of the persons they are intended to conciliate; (2) the net result of critical investigation is to discredit the theory, as mere history; it cannot now be held binding apart from some such theory of development as that which drove Newman to Rome; (3) the facts of Christendom, as it is to-day, if they are not blinked, give the lie to any cut-and-dried ecclesiasticism; (4) personal courtesy is no valid substitute for public recognition.

These are only instances of the tendency which gives the book its *cachet* and makes it far more than a mere coruscation of random epigrams and clever sarcasms. At times, indeed, the desire to play the part of candid friend of the Church of England carries the author to unnecessary lengths. But it is all part and parcel of his aim of getting at the facts even when they are disagreeable. He may be wrong in his view of them. His resolution to abide by their verdict is unmistakable. This principle it is which lifts the essays above the controversial topics with which they are directly concerned, and marks the author's divergence from the governing principles of that party of which he was once an adherent. For there can be no doubt that the most dominant characteristic of the mind which directed the early course of the Catholic revival was exactly the contrary of this. Newman was possessed of an almost unequalled dialectical power, and, with a subtlety that was never at a loss, he set himself the task of formulating theories and erecting logical fortresses for his position. But all his writings exhibit

an insufficient sense of the value of fact. If he can frame an argument to show that miracles were not impossible in the Middle Ages, he is at small pains critically to consider the evidence of their actual occurrence; at least, this seems little more than a detail to him. Thus his views have commended themselves to that large body of men who desire a compact coherent system, and are but little disturbed by its glaring contradiction to facts. But there have always been, and, especially lately, among the High Church party, a number of men who are sensitive to the results of Biblical and historical criticism wherever they may lead. It may be that one section, led by a like logic with that of Mr. Henson, will tend to an increasingly liberal theology and practice; and that the other will inevitably but slowly be drawn by its conception of the unity and authority of the Church into a submission to that communion wherein the greatest of the Tractarians found at last "the end of his desire."

But, however this may be, Mr. Henson has done well to speak out. Without striking originality or depth of thought, without the weight of a specialist's authority, he has yet made apparent the significance of recent critical conclusions, and has brought their practical results out of the study into the open. He has said what many men have been thinking, and said it with the epigrammatic lucidity and the rhetorical force which arrest attention. He is scornful, incisive, self-confident. He writes without the reserve of the true scholar, and with little intellectual sympathy for the persons and the parties whom he criticizes. We note a ridiculously captious criticism of a dictum of Creighton. Mr. Henson is like a schoolboy in his love for hitting hard—somebody if possible; if not, some yielding substance. But these are the defects of his qualities. Writing less startling, condemnations less pronounced, judgments more restrained, would fail to arouse the man in the street. To him it is clear that the author primarily addresses himself; we do not think it will be in vain. He is anxious that the average man shall feel that candour has not yet deserted the clergy of England, and that some of them make an honest effort to see things from his point of view. Certainly the outside observer will see some hope for the Anglican establishment so long as it numbers among its high-placed dignitaries men at once so fearless and so fair-minded as the author of these essays.

The Pension Book of Gray's Inn, 1569-1669.

Edited by Reginald J. Fletcher. (Chiswick Press.)

To a layman the title of Mr. Fletcher's volume is somewhat puzzling. In the ordinary acceptance of the term, "pension" means, as most of us know, a payment, and a "pensioner," one who receives payment; but in relation to the Honourable Society of Gray's Inn their "Pensioner" corresponds to the official known in other Inns as the Treasurer, and this "Pension Book," which is practically a record of proceedings of the benchers or readers of the Inn, probably derived its name from the fact that these proceedings were largely financial. It appears from Mr. Fletcher's preface that

the manuscript volume is the first of a series extending down to the present day. An earlier volume existed in Dugdale's time, and was largely used by him in his 'Origines Juridicales,' as well as by Simon Segar, chief butler and librarian of Gray's Inn, temp. Charles II. (whose compilation of benchers, treasurers, and students of that society is still preserved in the British Museum); but this volume has long since disappeared. Indeed, the earlier records of all the Inns of Court have sadly suffered from want of proper appreciation and care in past years. We welcome, therefore, the more gladly the perpetuation of still extant records by such works as the volume before us and the recent publication of records of the Inner Temple under the able editorship of Mr. Inderwick, K.C. The publication of this early record of an Inn of Court at the present time derives additional interest from the fact that the Court of Appeal has just decided that Clifford's Inn, one of the oldest Inns of Chancery, attached to the Inner Temple, and the only remaining Inn of its kind that affects to fulfil its original purpose of a preparatory school for an Inn of Court, is not the private property of its members, like Serjeants' Inn, but a charitable trust for the furtherance of "the instruction of students of the common law and the good of the commonwealth."

Gray's Inn stands on the site of the manor of Portpool or "Purtepole" in Holborn, the ancestral seat of the Greys of Wilton, from whom the Inn acquired its name. The manor came to the Grey family by a grant from the Dean and Chapter of St. Paul's early in the fourteenth century, and shortly afterwards the Prior and Convent of St. Bartholomew obtained a parcel of land in the vicinity in consideration of their providing the chapel of the manor with a perpetual chaplain. This chaplain is represented at the present day by Mr. Fletcher himself, reader to the Society of Gray's Inn. The manor and chantry descended through various members of the Grey family, until, in 1516, they were both conveyed to the Prior and Convent of Shene. At the dissolution of the priory the manor passed to the Crown. At what period the apprentices at law (*apprentici ad legem*) acquired an interest in the estate and established for themselves a college, inn, or *studium* there is no direct evidence to show, but Mr. Fletcher is probably not far wrong in surmising that they were in occupation of a "hospitium" in Portpool, as tenants of Reginald de Grey, about the middle of the fourteenth century, and so continued, as tenants, under a succession of landlords. To the priory of Shene they appear to have paid a rent of 6*l.* 13*s.* 4*d.*, and the same was afterwards paid to the Crown. In 1733, however, this fee farm rent was redeemed, and since that time the Society of Gray's Inn (to use the words of Mr. Douthwaite, its librarian) "has held and now holds (1886) the property free from any rent or other payment."

Mr. Fletcher describes at some length the curriculum to be passed by an apprentice or "inner-barrister" before he could become an "utter-barrister" and be allowed to practise in the courts. As a preliminary step towards acquiring a share in a chamber in one of the Inns of Court he would probably have passed some time in study at one

or other of the Inns of Chancery associated with the particular Inn of Court he desired to enter, although this was not essential. His time would then for several years be devoted to discussions on legal questions known as "moots" and "bolts," and on his producing a certificate that he had argued a prescribed number of "moots," he would be called to be an "utter-barrister," and openly sworn at the "cup-board"—i.e., the board on which the plate of the Society was displayed in the hall. Five years more, however, had to elapse before he was allowed to "come to any barre at Westminster to plead," and another five years before he could be admitted to the company of "Ancients," and so become qualified in due course for bench or reader of his Inn. All this time he remained an *apprenticius ad legem*, although as soon as he was allowed to practise he could achieve the distinction (not apparently noticed by Mr. Fletcher) of being either an *apprenticius de Curia* or an *apprenticius de Banco*, according as he practised in the King's Bench or the Court of Common Pleas. As an apprentice he was qualified for the Recordership of the City of London, that post being usually filled, according to the City's 'Liber Albus,' by one "*de peritissimis et virtuosissimis apprenticiis legis totius regni.*" As an "Ancient" he at one time enjoyed the privilege of choosing his bedfellow, when the accommodation for students in Gray's Inn was so straitened that more than one had to occupy the same bed, just as the occupants of another Inn, the Knights Templars of old, were oftentimes driven by poverty to share their horses one with another. But even this privilege he lost in 1579, when the right of choosing bedfellows, owing to the increase of the "grand company of ancients," was restricted by an order of the "Pension" to readers, otherwise benchers, of the Inn. In order to provide more accommodation considerable additions were made to the Inn about this time, in spite of orders of the Privy Council against increasing the number of chambers (p. 61). Similar orders against "dividing of tenements" and erecting new buildings were, at this period and for some time afterwards, frequently addressed to the civic authorities in order to lessen the risk of pestilence and riot. The reigns of Elizabeth and her successor, as Mr. Fletcher justly remarks, "were the palmy days of the old system of legal education." Year by year the number of admissions to Gray's Inn grew larger, and greatly augmented the duties and responsibilities of the benchers, on whose shoulders rested the whole government of the Society. That the morals of the students were sufficiently supervised may be gathered from an order of 1581 which forbade any laundress or female victualler under forty years of age to enter their chambers. Except for occasional orders from the Privy Council or the judges, the authority of the benchers was paramount, all the Inns of Court being "privileged and exempt places," and formally recognized as such by the Lord Keeper and the judges in 1630 (p. 295). The Pension of Gray's Inn exercised also considerable authority over Staple Inn and Barnard's Inn, the two Inns of Chancery attached to it—settling disputes, regulating their moots,

and nominating, if not actually appointing, their readers.

In the observance of "solemn" Christ-masses, with masques and "revels" and general junketing, Gray's Inn appears to have always taken the lead among the four Inns of Court. There were times, however, when the "lord of misrule" had to be put down with a high hand, to judge from the following quaint order issued in 1585:—

"At this pention it is ordered that from henceforth no gentleman of this Societie nor any other person by the apoyntment choyse or assent of any gentleman of this house shall in tyme of Cristmas or any other tyme take upon hym or use the name place or comaundement of Lord or any such other lyke or break open any chamber or disorderlye molest or abuse any fellowe or officer of this house within the precincte of the same upon payne to be expulsed for the abuse or disorder against any fellowe of this house and of being put out of com'ons for abuse of any officer."

Of the many famous men—famous not only in law, but also in other fields, especially in the Church—admitted to the Society of Gray's Inn, none reflects greater credit or excites more justifiable pride than Francis Bacon. That the great Chancellor and philosopher should have entertained real affection for the seat of his legal training is no matter for surprise, but a singular attachment for this Inn appears to have sprung up in the breast of many others bearing the family name, for Mr. Fletcher tells us that the admission books of the sixteenth and following centuries disclose no fewer than forty-four members of the Inn bearing the name of Bacon, eight of whom bore also the Christian name of Francis. The Chancellor himself died childless. By the way, is Mr. Fletcher correct in saying that Francis Bacon was made Lord Chancellor in 1617? Most authorities give the date of his appointment as January, 1618. Mr. Fletcher has probably failed to take into account the difference between the old and the new style of reckoning the commencement of the year.

With the manner in which this interesting work has been edited there is little fault to find. Mr. Fletcher might, we think, have added short explanatory notes on such terms as "boyer" or "bowyer" (better known at the present day as "bever"), "calling a cubberd," &c.; and his Latin transcripts (especially on pp. 58, 59) are not always accurate. On the other hand, his introduction is excellent, and the volume, with its mezzotint reproduction of the portrait of Francis Bacon preserved in the library of Gray's Inn, does credit both to the Society and its reader.

Some Unpublished Letters of Horace Walpole.

Edited by Sir Spencer Walpole. (Longmans & Co.)

THE thirty letters here printed for the first time make but a slight addition to Peter Cunningham's collection, and they throw no fresh light on Horace Walpole's life or character. They are well worth having, however, though their value in occasional illustration of the times in which they were written would have been increased by more careful annotation than they have had from Sir Spencer Walpole.

Written between 1766 and 1792, and

five-sixths of them between 1780 and 1786, they nearly all were addressed to Horace Walpole's cousin Thomas, Sir Spencer's great-grandfather, an amiable admirer of the elder Pitt, who transferred his Hayes estate to the statesman in 1767 when the latter fancied it as a health resort. "What sort of madness is it? real? or affected?" Horace wrote. "No matter. I heartily pity you, yet do not see how so good-natured a man could act otherwise." Thomas Walpole made a greater sacrifice when, in 1772, to help the Bank of England through a commercial crisis, he being then one of the principal London merchants, he lent to it securities for 93,000*l.*, which he never recovered. Several years were wasted by him in unprofitable lawsuits, and from 1780 until his death he lived, a comparatively poor man, in Paris. On his journey to the French capital he took with him, besides a number of other presents, "a pd. of tea and two bottles of Stoughton's drops for Mad. du Deffand," the friend of Voltaire, Rousseau, and all the other intellectual revolutionists of eighteenth-century France, and the "dear old friend" with whom Horace Walpole had corresponded nearly every week since their acquaintance began fifteen years before. Unfortunately this famous lady, who was born in 1697, was dying when the pound of tea arrived, and, if brewed at all, it was probably only tasted by the companions who "junketed" by her bedside. Writing to his cousin in September, 1780, Horace Walpole, after asking that she might be told "how much I love her and how much I feel," said:—

"Nothing is so reasonable, or so true, as what you say, Dear Sir, about her still having Company and Suppers. They would kill me if the Distemper did not. But, amazing as it is that a whole nation should choose to communicate their last moments to a crowd of Indifferent Wretches, or that the latter should be such wretches as to like to be spectators, or not to care while they can junket, still this is so universally the custom of the French, that I am sure my dear Friend would think herself abandoned if she was treated otherwise."

In a postscript he added:—

"Would it be impossible to give James' powder? if it were but five or six grains? I left some with her, and I conclude you have some. I would give the universe to have her try it. I earnestly beg you to recommend it."

The French physician does not seem to have shared the English faith in the fashionable panacea, and Horace Walpole's anxieties and lamentations on the subject are really pathetic. In his next letter he wrote:—

"I know how much her great age & weakness are against her. Yet I should hope, if she had taken James' powder; tho' I did not press it so much as I wished to do, because I am at a distance & cannot be a perfect judge."

And in the next, three days after her death, but ten before the sad news reached him:—

"The cruel obstinacy of Bouvart augments my concern. It is very possible that James' powder would not have saved her; but what absurd reason to say it would kill her by vomiting—when he has not the smallest hope, & gives her nothing.....Oh! if it were not too late to give her James' Powder."

Madame du Deffand's illness and death, and affairs consequent thereon, are the

principal theme of Horace Walpole's correspondence with his cousin. She bequeathed to him, with her pet dog, which was for many years a favourite at Strawberry Hill, numerous "papers," which, "as there are many of her own writing, will be infinitely dear to me," including, with much else, "letters & characters & portraits, &c., & her correspondence with Voltaire." More than a year was occupied with appeals and expostulations before the bulk of this legacy was obtained, and part of it seems to have never reached England.

Some of the later letters here printed were addressed to Thomas Walpole's son, also named Thomas, for whom Horace had a great affection. He made much of him while he was studying in Lincoln's Inn, and corresponded with him after he went to Munich as minister at the Bavarian Court, many of these later letters containing interesting references to public affairs. Horace Walpole prided himself on holding aloof from politics, and there is refreshing cynicism in his occasional comments thereon. When, in 1781, Lord North raised 12,000,000*l.* by a war loan of 21,000,000*l.*, he wrote:—

"The Nation is more besotted, & the Ministers more popular than ever. Were it only that the Opposition is more unpopular, I should not wonder nor think people so much to blame. The enormous jobs given in the Loan have made a little noise: indeed so much, that the Court has taken pains to spread reports of Invasion to lower the premiums, & have succeeded."

Six weeks later he was indignant at the exposure of ministerial baseness, which "shows how strong the Opposition might be had they any union or conduct."

"But neither is to be expected; & as folly & chance seem to be the only managers on this side of Europe, it is impossible to guess what will happen: for penetration cannot calculate on such data. . . . In short we desire nothing but to be imposed on, & the worst reasons satisfy. On Monday, on Burke's Motion for inquiry into the transactions at St. Eustatia, the Opposition was treated with the utmost scorn, for impudence is accepted by the Nation for Spirit, & unfair War for policy. To be sure unfair war, when we are inferior is Spirit, but then it is not policy."

Horace Walpole hoped that some good to the country would be effected by the Coalition Government of 1783, but when it was defeated he again despaired, although he made the mistake of predicting that its successor—"the strongest and most enduring Government since that of Sir R. Walpole," as Sir Spencer Walpole describes it—"can only last ten days more." "You may guess," he exclaimed, "what will be the success of Rashness founded on Weakness!" His lamentations over support given to the East India Company in 1784, and over home and foreign complications incident to it, are suggestive reading after the lapse of more than a century:—

"If charters can authorise the most shocking inhumanities that ever were exercised, not excepting those in Peru and Mexico; so far from being sacred, they wd be the most execrable instruments imaginable; & Lord C[arden] would be better founded in maintaining the Charter of the Inquisition, which has to this day scarce murdered so many thousands, as were swept away at once by the monopoly of rice and betel in India. Mr. Burke's speech on

Mr. Fox's Bill, which he has published, & which makes no impression here, touches on many other of our dreadful excesses, & will no doubt make us the horror of Europe, as we are of the Eastern World. Mr. Fox felt, & had genius enough to have put a stop to, & corrected, these crying grievances, and consequently has been rendered odious by the interested Villains of the Company, and by the tools of Mr. Hastings; and is proscribed, literally [sic] & personally by the Father of his people [the King], who became popular the moment he had outdone his former outdoings. But France is going to, as you say, and no doubt will, punish our abominations—nay, I shall not be surprised if the present inundation of zeal should ensure punishment to this country itself, & its posterity, & should think the sacrifice of our liberties not too great a compliment in return for the dismissal of the Coalition. The Church, the old women and the Country gentlemen (who, as I have often heard you say justly, would like Despotism, provided they could be assured of a low land tax, a good price for Corn, and the Game Act) are all running headlong to support good King Charles the First; & the immaculate Master Billy has already taken a giant's step toward imitation of Lord Strafford: yet, finding that the torrent of words which he inherited cannot combat Mr. Fox's invincible powers of reasoning, and that equivocation was still less a match for them, he has prudently adopted an arrogant sullenness, & literally finds that contemptuous silence will govern the House of Commons better than paying court to them."

The judgment of posterity is kinder than was Horace Walpole's about others besides the younger Pitt, "the immaculate Master Billy." He thus disposed, in three cruel sentences, of Frederick the Great and Dr. Johnson:—

"You have had a material event in Germany, the death of the King of Prussia. I do not perceive that it made much public sensation here, even amongst the pamphlet shops; not so much as Dr. Johnson's—but of him there is an end too. His devotees have convinced the public what fools they were for idolising him as they did."

"We lived two years," he wrote again in December, 1787, "upon the Dotage of Dr. Johnson & his foolish Biographers." But Horace Walpole was then nearing his own dotage.

Dernière Gerbe. Par Victor Hugo. (Paris, Calmann Lévy.)

THE testament of Victor Hugo, 'Post-scriptum de ma Vie,' is after all not the last publication of a writer whose energy seems to survive death. Here is 'Dernière Gerbe,' the last sheaf, a collection of poems, of which the earliest dates from 1829. For the most part the poems are complete, but there is a small collection of fragments, called 'Tas de Pierres,' single lines, couplets, and stanzas; and at the end of the volume are some disconnected scenes and speeches from one or two unfinished plays, 'Une Aventure de Don César,' 'Maglia,' 'Gavoulagoule,' &c.

The poems contained in this volume are all characteristic of Hugo, but not characteristic of Hugo at his best. Take, for example, 'Le Rideau':—

Ce monde, fête ou deuil, palais ou galetas,
Est chimérique, faux, ondoyant, plein d'un tas
De spectres vains, qu'on nomme Amour, Orgueil,
Envie.

L'immense ciel bleu pend, tiré sur l'autre vie.
Le vrai drame, où déjà nos cœurs sont rattachés,
Les personnages vrais, hélas! nous sont cachés

Par le ciel, dont la mort est le noir machiniste.
Le sage sur le sort s'accoude, calme et triste,
Content d'un peu de pain et d'une goutte d'eau,
Et, pensif, il attend le lever du rideau.

Is not this epigram rather than poetry, ingenuity rather than imagination? Does it not show, in the words of M. de Rénier, a little of "le gigantesque effort du prosateur qui boite d'une antithèse fatigante"? Or take this line,

La vie est un torchon orné d'une dentelle,

which it has seemed worth giving by itself among the 'Tas de Pierres,' a line certainly characteristic of Hugo: can one accept it as a line of poetry, or is it not rather, like the whole passage which we have quoted, an effort of mere prose logic? Poem follows poem, sonorous, ingenious, exterior, made for the most part out of a commonplace which puffs itself out to a vast size. They are like clusters of glittering images round the faint light of a tiny idea. We cannot read them without admiration for their astonishing cleverness; still we cannot feel anything but cold admiration, without either interest or sympathy. They are the mathematical piling up of a given structure, in a given way, always the same. Poem repeats poem like an echo; always the same admirable form, finished to a kind of hard clear surface, off which the mind slips, without penetrating it. It is really difficult to read a poem like 'Soir d'Avril,' for instance, with its facile forty-five stanzas, so apt, so eloquent, so elegant, so generalized, in which so many pretty things are said about love, but in which love never speaks with its own voice. All these resonant poems about Babel, and hell, and "le grand Être" contain splendid images, and rise into a fine oratory; but they come to us like the voice of a crowd, not the voice of a man.

Among the fragments in these pages are some epigrams of a Latin sharpness and savour. Take this one, 'A un Critique':—

Un aveugle a le tact très fin, très net, très clair;
Autant que le renard des bois, il a le flair;
Autant que le chamois des monts, il a l'ouïe;
Sa sensibilité, rare, exquise, inouïe,
Du moindre vent coulis lui fait un coup de poing;
Son oreille est subtile et délicate au point
Que lorsque un oiseau chante, il croit qu'un taureau
beugle.
Quel flair! quel tact! quel goût! —Où, mais il est
aveugle.

There, in that merely logical development of an idea, in that strictly calculated progression, you will find the method which really lies hidden in most of the more eloquent, the more obviously poetical, passages in this volume. A poem which impresses by its largeness and loftiness, 'Du Haut des Montagnes,' is poetical, if one looks into it, only in its choice of detail; the "mental cartooning" is inadequate, mechanical. It begins:—

Voici les Apennins, les Alpes et les Andes.
Tais-toi, passant, devant ces visions si grandes.
Silence, homme! histrion! Les monts contemplant
Dieu.

Then comes a powerful and vivid statement of

Le drame formidable et sombre de l'abîme,
L'entrée et la sortie étrange de la nuit,

of which the mountains are the spectators;
then the reflection:—

Pour eux, l'homme n'est pas, un peuple s'évapore;

finally, a geographical conclusion:—

Balkan, sans voir Stamboul, chante son noir salem;
Sina voit l'infini, mais non Jérusalem.

Is there not in all this something a little obvious, a little made up? Is it not an effect of rhetoric rather than an authentic vision? That the authentic vision can be found in Hugo when Hugo is his finest self, we all know; but in how much of his work, as in the whole, or almost the whole, of this last volume of it, we find that fundamentally insincere rhetoric which is none the less insincere because it is thundered from the hilltop!

NEW NOVELS.

Lost Property. By W. Pett Ridge.
(Methuen & Co.)

WITHIN the boundaries of his chosen field Mr. Pett Ridge is doing sound and consistent work. The methods that he has chosen are Dickensian, but he is no mere imitator. He has chosen wisely and with intelligence, and not as one of his contemporaries, whose stories are mere slavish echoes of the mannerisms and sentimentality of the author of 'Little Dorrit.' We are introduced to the heroine of this novel of lower-class London life at midnight in the parcel office of a London railway station. She greets us crowding from a hamper found by a porter in an empty third-class compartment. At the workhouse to which she is taken the infant is named Margaret Cannon, after the station at which, by becoming "lost property," she was found and cared for. From the infirmary Maggie is adopted by a lady of many successive manias—a very well-realized character. This good faddist's philanthropic madness presently giving place to some other craze, Maggie is handed over to a disreputable widow who hails from the delectable neighbourhood which a character of Mr. Kipling's called "Brugglesmith." For a season the child's lines are cast in places neither savoury nor in any other way agreeable. But her slum life gives Mr. Pett Ridge his opportunity as a student of the lower rungs of the social ladder, and he takes full advantage of it. Yet, all things considered, it is in the next phase of the girl's life, when we are among small shopkeepers, clerks, and Camden Town dandies, that the author is at his best. In the nature of things one supposes that he has been able to obtain a more complete and intimate mastery of the details of life in this particular grade than in the one below it. Mr. Pett Ridge's cad's (the language boasts no other word so applicable to his auctioneer's clerk, his "vet.," and a few others) are particularly well drawn and lifelike. The use of coincidence in the matter of Maggie's meeting with "Lady Isobel," her mother, is, we think, a blemish upon the verisimilitude of a realistic story, a sacrifice of probability by which nothing whatever is gained. "Lady Isobel" is interesting enough to stand alone. The author is incorrigibly sentimental, a fault for which young ladies will doubtless forgive him readily enough. His sentimentality is a flaw in his work, however, and that work is good enough to stand without such evident appeals. We have seldom met with a prig more exhaustingly priggish than the young pedant to whom Maggie

Cannon is married, and we can hardly believe that even his respectability could have compensated her for his unchanging tiresomeness. But it must be admitted that, like every other character in the story, he is genuine and lifelike.

The Dead Ingleby. By Tom Gallon. (Hutchinson & Co.)

THERE is so much that is theatrical about Mr. Gallon's latest story that the reader begins to think that the author may have mistaken his vocation—that he ought to be devoting himself to the production of what used to be known as transpontine melodrama rather than to the writing of novels. Here we have the scheming villain and his two able seconds, the disinherited sons, the young lady ward, and the wronged wife, with a plentiful supply of Italian brigands by way of supers. The chief villain—in England a presumably respectable member of society, in Italy a brigand—has deserted his wife, and is seeking to marry the young ward supposed to be heiress to a small matter of half a million. To gain his end he travels across Europe to make sure of the disinheritance of Godfrey Ingleby by putting it out of his power to return to his dying father. Of course the villain is foiled in the end, and virtue triumphs. The story is told spiritedly, and will please readers who ask for little beyond sensationalism. Mr. Gallon first makes Dick Ingleby, the second son, disinherited because he takes to art, later because he had taken to authorship.

The Decoy. By Francis Dana. (Lane.)

AMONG the flood of novels now finding their way to us from America the machine-made description, that despair of the critic, is decidedly in a minority. The distinguishing feature of not a few seems, indeed, a certain commendable fidelity to the quieter aspects of existence, a freshness as of the open air. With no very arresting qualities in itself, the story before us is redeemed from the ruck by something original in its spirit and setting. The spoilt, self-important, ambitious young heroine, ready, in the first glow of her "graduation," head of her class, from the high school of her progressive New England village, to undertake the intellectual reformation of the world at large, is indicated with insight. This *soi-disant* teacher of mankind falls, however, an easy prey to one who makes a lucrative living out of a justified confidence in the credulities of his fellow-creatures, a member of the family of the famous Mr. Sludge. The latter exploits the girl as a trance-medium, and from his hypnotic influence she is only rescued at last by the superior will-power of the shrewd, though simple rustic Samson, whom she had previously regarded with scorn. Mr. Dana provides some crisply cut, though slight sketches of character, and an unobtrusive vein of humour runs through his pleasant tale. Diverting enough is the old "house-hand" with his homely allegories apt to the occasion. The sudden omission of some fifteen pages in our copy at a critical point in the action is disconcerting, to say the least.

A Heroine from Finland. By Paul Waineman. (Methuen & Co.)

THERE are really two heroines presented to us in Mr. Waineman's pages, of diverse but decided attraction. On the whole, we perhaps give the palm to the lifelike picture of the ingenuous Ebba, which is very prettily painted. The story, which is of an emotional order, written in impressionist (and at times somewhat *staccato*) style, has that *naïveté* and directness which seem specially to characterize Scandinavian literature and Russian too, and which serve to convey more vividly than usual the momentary impression of a mood or scene. It relates the very brief romance of a Russian count and a beautiful Finnish maiden to whose Arcadian home he comes on a summer visit. The reader is made to feel the fragrance and fascination of a Finland June. One gets, moreover, an interesting glimpse into the domestic life of the Finns, and the picturesque old-time customs and quaint superstitions still lingering in that patriotic and prospering land of the North. The count is a shadowy figure cut on a somewhat conventional fashion and the thread of the story is rather thin, but the suggestion of atmosphere is given with skill. Whether this work be a translation or not, the English shows only a very occasional awkwardness.

The King's Sceptre. By Walter E. Grogan. (Arrowsmith.)

THE story that passes in a kingdom situated in the German division of the imagination belongs by this time to an old and respectable branch of literature. Unfortunately there is only one set of machinery for all these stories—castles and cathedrals, intrigues and battles, good men and bad men, fair women and gardens. Frankly, we are a little tired of this sort of thing, although we must concede that Mr. Grogan's story is not without some merit. It is full of action, and the handling of the inevitable love episodes will compare to advantage with that in other stories of its kind. The air of unreality, however, is too great. We have been through these imaginary kingdoms so often that we know them all too well. This unreality is accentuated by a ludicrous attempt to ape the language of old romance. There is no canon which forbids writers to employ an unaffected style, even though the period they have chosen be far in the past.

The Romance of Upfold Manor. By Charles E. Denny. (Methuen & Co.)

THE subject-matter of this romance seems to be mainly derived from 'Wuthering Heights' and 'The Story of an African Farm.' We have, in fact, two Heathcliffs, both of whom in point of unmitigated blackguardism run their prototype very close, but are without a vestige of his weird impressiveness. It is only fair to the heroine to say that she is more respectable than her literary prototypes, but she is grievously and unnecessarily afflicted with the burden of her own superiority, moral and mental, to all other women. A vein of sentimental moralizing pervades the whole, and contrasts rather piquantly with the two apparent sources of inspiration.

When the Dream is Past. By Eva Jameson. (Nisbet & Co.)

THIS passably written but pallid production falls somehow short of success. The vital inspiration is not therein. The writer has filled her canvas with a considerable number of figures, but she has not put sufficient work into any one to make it stand forcibly out, nor has she properly developed her several motives. We are never on really intimate terms with the principal character, who has recourse to a short spell of hospital-nursing at a crisis in her emotions. 'When the Dream is Past' has, however, a few saving points, and its faults are of negative rather than positive nature—a lack of concentration and grip. The story is inoffensive, if hardly engrossing.

Mademoiselle Millions. Mary Floran. (Paris, Calmann Lévy.)

ENGLISH girls say that "French girls' books are unreadable." They are, no doubt, often conventional to the point of being namby-pamby, but 'Mademoiselle Millions' is an exception, and can be recommended, as can the author's 'Orgueil Vaincu,' 'Un An d'Épreuve,' and 'La Faim et la Soif.'

L'Autre Amour. Claude Ferval. (Paris, Calmann Lévy.)

THE experiences which the heroine of 'L'Autre Amour' passes through and which she recounts at uncomfortable length—for they are in no wise particularly interesting or agreeable—are meant to furnish matter for instruction on the subject of marriage. We hardly think that readers will gather any great profit from the book, which seems to us unripe and unwholesome. Parts of it are written with a certain emotional sincerity, but of any true, deep insight into human nature, such as the subject demands, it shows few traces; its philosophy is shallow and a trifle muddy withal.

CLASSICAL PHILOLOGY.

A Short Manual of Comparative Philology for Classical Students. By P. Giles. Second Edition, Revised. (Macmillan & Co.)—Seven years after the appearance of this excellent manual the author has had the opportunity of revising his work and bringing it up to date, a process rendered necessary by the rapid fluctuations, including some advance and enormous waste of time and paper, which since 1895 have characterized the study of language. Perhaps the most interesting addition in the volume before us is the facsimile, with a transliteration, of the inscription found in the Forum of Rome in 1899, far older than any Latin writing yet found (except perhaps the four words on the Præneste fibula found 1887). It contains "esed" (*erit*), "iouementa" (*iumenta*), "sakros" (*sacer*), "iouestod" (*? iusto*), "recei" (*regi*). Mr. Giles is thoroughly master of his subject, though occasionally the hasty utterances of reckless and Greekless Germans make him momentarily forget facts, as when in discussing τελαμών he omits to dispose of στέλμα and στελμονία, and he has a rare gift for clear and concise exposition and judicious selection of views and illustrative examples; yet a perusal of this very valuable summary of his subject leaves the impression that as yet morphology and phonetics are very unwholesome studies, owing to the unscientific methods of authorities who profess to teach an exact science. For this and for the inclusion of these

subjects in the curriculum of our universities our author is, of course, not responsible. It is no fault of his that the illustrations of the view that labialized velar *g* appears in Greek as *δ* before palatal vowels are, as regards Attic and Ionic, so very unfortunate. His examples are an inferred early Attic *δδελός* (found as Delphian), and the group *δέλφαξ*, "pig"; *δέλφός*, *δολφός*, *δ-δελφός*, with which he connects Lat. *vulva*—"for **vulba* by assimilation" (an arbitrary assumption)—and Eng. *calf*. We conclude that the *pig* and *calf*-aforesaid are supposed to derive their names as well as their being from their antenatal quarters. But if we throw in *δέλφίς*, perhaps the porker and the fish are to the cavity as "bulge" is to "belly," according to Prof. Skeat. Alternative congeners to Lat. *vul-va* are Skt. *jātharas* (*jātharas*), Goth. *gil-thei*. With *δέλφός* the Lith. *dluba*, "hollow out," may be connected, from a primitive root *delbh*, while *derbh*, Anglo-Saxon *traef*, "tent," is akin to Skt. *darbhata*, "inner chamber" (*darbha*, "tuft of grass," from a different root, *derbh*, cf. Gk. *ταρβός* applied to *θρίξ*, not Eng. "turf"). A primitive *gerbh* gives *βρέφος* and Skt. *garbha-s*, "womb." The existence of many pairs of roots of the same or kindred meaning, which, like the pair *derbh* and *delbh*, only differ in that one has *l* in the place of the other's *r*, requires notice to supplement the inadequate account of the Indo-Germanic trills cited in a note to § 146, and to deliver us from the necessity of assuming "sporadic" interchange of *r* and *l* in European languages. Other such pairs are *ser, sel*, "go," "move"; *rabh, labh*, "seize"; *reg, leg*, "collect"; *rengh, lengh*, "hasten"; *θερ, θελ*, "be warm," "move quickly" (from *dhver, dhvel*); *μερ, μελ*, "care"; *serp, scelp*, seen in Skt. *sarpis, srpra-*, Goth. *salbon*; *ver, vel*, seen in *αἰρέω, εἰλεῖν*; *ver, vel*, "wooliness." It is possible that Skt. *brādumi* is akin to *γάλαξ* from a root *giland*, and that the Lat. *grando* is from a root *ghrand*, but *gran-do* may be akin to *χρόμαδος*, or even to *βρον-τή*. We are surprised that Osthoff's contention that "initial *mr-* is represented by *fr* in *fremo* (= *βρέμω*)" is thought worth mentioning, seeing that *fremo* may be from the root *bhrem*, "move restlessly," "vibrate," "thrill," "buzz," cf. Skt. *bhrimi*, "restlessness," *φόρμυξ*, Ger. *brummen*; while *βρέμω, βρον-τή* are akin to old Slavonic *gromu*, "thunder." *Fragor* is much more likely to be allied to *frango* than to *βράγχε*, and the semantics of the other alleged instances are too wild for discussion. Almost as unscientific is the reference of *φόνος, θείνω*, and *θανον* to one root, beginning with a labialized velar aspirate. In meaning *θείνω* has scarcely more to do with death and slaughter than have eating and drinking, or any other perilous process. Mr. Giles thinks *μυληφάτον* *ἀλφίτον* shows the meaning of *θείνω*. He surely must have to render *μυληφάτον*, "mill-smashed," or something of the kind, as the ideas of "killing" and "crushing to dust" are more closely allied than either idea is to mere "hitting" or "pushing," a goodly share of which most of us bear without disintegration. It is *φόνος* that is illustrated by *μυληφάτον*. Let us once more quote Lewis Carroll's unconscious but important contribution to linguistic: "Take care of the sense, and the sounds will take care of themselves." There are clear traces of roots *ghen, then*, meaning "kill," "wound," and *dhen*, meaning merely "strike," and *dhven*, meaning "pass away." Compare *ghrem, bhrem*, "make noise." See Prof. Skeat on "bane," "den" (*θέναρ*), "dint," "gin" (1), and Fick's 1, p. 468, *dhveno-* (2); 2, p. 154, *dunjós* (= *θύγός*). On p. 247 we find Autenrieth's absurd analysis of "breviter" into "breve iter," though it has been pointed out in these columns that "aliter" and "audacter" are found about a century earlier. It is as likely

that Lat. *lana* is for *vlac-sna*, cf. *λάχνη*, old Slav. *vlakno*, "hair," as that it is akin to *ούλος*, "curly" (§ 154). Sense suggests that *θυμός* (and *θύμων*) should be referred to *θαμέες*, *θάμνος*, not to *τίθημι* (§ 192). When we are told that "ρ, representing original *r*, is never found at the beginning of a word in Greek," we ought to be informed about the derivation of *ρίμφα, βέω*, "dye," and *ρύω*. Of course the ρ of *ρέω* represents original *r*, and is at the beginning of a word; but Mr. Giles goes on to show that he means "representing original *r* alone, and not *sr* or *vr*." In fact, the spiritus asper of initial *r* was often a representative of *s* or *v*, and became attached to all initial *r*'s by analogy if the *v* were consonantal *u* (? with gradual beginning), or if perchance initial *r* did in two or three instances represent *r* alone. Isolated cases of nasalization in roots must be admitted, as well as isolated cases of non-nasalization, such as *πόθος, πένθος*, Lat. *præda* (*prai-heda*), § 141* iii., where *χανάνα* is connected with "Eng. 'get' not nasalized." But *κανθήλιος, κάρθαρος*, and *κῆθιον* point to a root *ghendh*; Eng. "get," *χέδροτες*, "pulse," to a root *ghed*; Eng. "cod" to a root *gedh*, three primitive roots of similar meaning, of which the second and third may have been pro-ethnically developed from the first. If "σφίγγω and possibly *ἀτέμ-βομαι, ῥέ-μ-βομαι* seem the only representatives" of the presence of a nasal in the root without a nasal in a contiguous suffix, *φθέγγομαι, σκίμπω, ἄγχω, πάσχω, κάμπω, λάμπω, κράζω(?)*, *μέμφομαι(?)*, *πέμπω(?)*, *ρέγκω, τέγγω, στέμβω, τεταγών, ἐλέγχω*, ought to be explained to the bewildered student who reads, "This type is almost non-existent in Greek" (§ 481, p. 432). It seems imperative to admit at least eight of the above-mentioned verbs as representatives of the type in question. Moreover, *πνίγω* has been charged with having an infixed nasal, and the assumed type either should have been relegated to non-existence or included in the classification. The manner in which Mr. Giles has contrived to construct a fairly consistent corpus in manual form out of the enormous mass of authorities—most of whom publish incomplete researches, whose crude theories are often rather the directors than the results of investigation, and who are frequently in conflict—reflects the highest credit on his judgment and acumen. As he has, with propriety, carefully avoided anything like elaborate argument, he has been bound to state the views which examiners are likely to favour without reference to his own opinions. The most overwhelming proof of a point is of no use to an examinee until it is more or less generally accepted by those to whom official position or voluminous compilation has given the rank of authorities. During such careful and admirable labours in the catechumenical field Mr. Giles must have accumulated a rich store of material for criticism and for original development of his study, so that we may hope for much really scientific work from him in the future. We expect his 'Latin Etymology' to prove something far higher than the "natural corollary to a book like this" (p. xii), unless that too is to be catechumenical.

Grammaire Comparée du Grec et du Latin: Syntaxe. Par Othon Riemann et Henri Goelzer. (Paris, Colin & Cie.)—A parallel syntax of Greek and Latin provides a very useful and interesting study for students of the two ancient literary languages of Europe which have been distinguished as "litteræ humaniores," but as a contribution to comparative philology is only of secondary importance. The compilers of the bulky volume before us appear to approach the subject of their choice too much from the point of view suggested by the terminology of accident. For instance, under the heading 'Syntaxe de Subordination,' the

participles are discussed together as expressing the ideas of cause, intention, &c., whereas the proper classification, an approach to which is to be found in respect of hypothetical clauses, should present a synopsis of the constructions by which the several ideas are expressed in various languages. Moreover, the so-called Latin "subjunctive" is, in the view of the comparative philologist, largely entangled with the so-called optative of Indo-European, which fact goes a long way towards proving that comparative syntax ought to cut itself adrift from the antiquated terminology of old grammarians. To pass from moods to tenses, the new study of comparative grammar discriminates in present time inception, conation, continuous action, and momentary action, ideas which are generally neglected or confused in current schemes of conjugation. We read, "Le subjonctif latin, possédant un véritable passé, peut.....signifier à l'aide de l'imparfait ou du plus-que-parfait du subjonctif que la possibilité se rapporte au passé" (p. 334). The truth is that Latin agrees with Greek in using the Indo-European optative in reference to the past as parallel to the subjunctive with reference to the present, though in detail such usage differs signally in the two languages; Greek, for instance, not using optative in conditions relating to the past, Latin not using the forms which are concerned with past conditions in the sphere of futurity. The particles *ei*, *ai* are not akin to the Latin "si," though the Cretan form *βαίκα* (Hesychius) may be. Prof. Jebb's version of *ὅς ἐστιν ἀνδρὸς τοῦδε τάχα ταῦτά σοι*—namely, "know that"—is preferable to "oui, car," explained by an ellipse of "tu as raison, tu dis vrai," &c. The possessive or quasi-possessive dative in Greek should not be limited to construction with certain verbs, such as *εἶναι*, *ὑπάρχειν*, *φύναι*, *μένειν*. The exceptions adduced to the rule that the preposition immediately precedes its complement do not include the interposition of the genitive qualifying the complement or of *καί*, while the postponement of the preposition to precede the second of two complements is not noticed. An attributive adjective with verbs like *evenire* should hardly be regarded as a substitute for an adverb, in spite of the idiomatic "bene est," "male est." It is at least doubtful whether "fac cogites" is an instance of co-ordination. The parsimony of Latin could dispense with an "ut," which in a certain familiar formula has ceased to be necessary. So, too, "si" is occasionally felt to be superfluous, as in "merces profundo, pulchrior evenit." The imperative followed by *καί* or "et" with the future is virtually a form of conditional construction, not necessarily concessive. Another form of virtual protasis is an interrogative clause. For instance: "Are ye Hebrews? So am I." Yet another has *ἀλλὰ* equivalent to *ei* *μη*. This shows that the classification of co-ordinate and subordinate propositions ought at any rate to be supplemented by a cross-classification based upon the essential characters of ideas and their relations, rather than on distinctive modes of expression. The examples of Greek moods and tenses occasionally coincide to an appreciable extent with those given in Prof. Goodwin's great work, but speaking generally there is a vast collection of fresh quotations, especially, as was to be expected, from Livy, illustrating the resemblances and contrasts of Greek and Latin as to formal syntax. Yet what a faint adumbration of the difference in tone, feeling, and spirit between the two classical idioms is presented in these 800 pages! Detached sentences fail to suggest the clearness, plasticity, and logical precision of Greek, or the directness and concentration of Latin. They can only afford occasionally glimpses of the pervasive effects produced by divergent

methods of arranging words and connecting sentences.

Apart from the questions how far the comparison aimed at has been satisfactorily established, and how far its establishment is a positive advantage to philology, there can be no question that the admirable work before us is a valuable addition to the literature of Greek syntax and of Latin syntax, and will prevent classical students who may read it from producing in their compositions an injudicious mixture of alien constructions. Textual criticism does not seem to be M. Goelzer's strong point, as in his introduction (p. 10) he approves of Madvig's unfeeling change of "ita" to "ut" in the lines:—

Omnia uentorum concurrere praelia uidi,
Quæ gaudium late segetem ab radicibus imis
Sublime expulsum eruerent; ita turbine nigro
Ferret hiems culmumque leuem, stipulasque uolantes.
Virg. 'Georg.,' l. 318-21.

The last clause has been found difficult; yet "so might a winter storm bear the light stalks of buoyant stubble" well emphasizes the force of the autumn storm which treats the living cereal weighted with grain and root as if it were dry, empty stubble. M. Goelzer, however, exclaims, "Comme si Virgile pouvait comparer les effets de la tempête du printemps [sic] à ce qui se passe dans une autre saison!" Here is a typical instance of views on syntax blinding a critic to the spirit of a passage and blunting his feeling for literary propriety. If the champions of "ut" for "ita" would construe their clause literally and explain briefly the exact idea which "se complète et s'achève" if it be read, they would probably throw up the case. The volume is luxuriously printed, and its usefulness is enhanced by a full table of contents and copious Greek and Latin indexes.

Transactions and Proceedings of the American Philological Association, 1900. Vol. XXXI. (Boston, U.S., Ginn & Co.)—To make up for a serious preponderance of classical philology in this volume we find great variety in the popular department, ranging from Plato's 'Euthyphro' to 'Agonistic Inscriptions,' and from 'The Stipulative Subjunctive in Latin' to the 'Hermes' of Praxiteles. There is an excess of the statistical research so dear to German students, which is generally arid and occasionally misleading. For instance, Prof. C. F. Smith's careful paper on traces of Epic usage in Thucydides deals with about seventy words and phrases, yet only in the case of the following nine is there a degree of probability worthy of notice that they are derived directly from Epic poetry, viz., *ἐπίσχεσις*, *θροῦς*, *κατηφεία*, *κῆδος*=*affinitas*, *μοχθεῖν*, *πιστοῦν*, *τρυχόμενοι*, *φειδῶ*, *χάρις*=*favor*. There is nothing to be gained by taking into account indirect indebtedness to Epos, as it is a truism that part of the elegiac, lyric, and dramatic vocabulary of the Hellenes of the fifth and fourth centuries B.C. was derived from Epic poems. It does not even follow that words not found in other Attic prose authors were exclusively poetic in Athens when Thucydides wrote. In his list of indirectly borrowed Epic words Prof. Smith omits notice of Herodotus's use of *αἰγιάλος*, and, in illustrating *στορέσαι* τὸ φρόνημα, ignores Bacchylides's *στόρεσεν δέ τε πόντον οὐρία* (xiii. 96), as well as his Pindaric *ποδαρκῆς* (mentioned *ἀνεὺς ποδώκης*). Another statistical article is that of Prof. Rolfe, on 'The Formation of Latin Substantives from Geographical Adjectives by Ellipsis,' and a third example is by Prof. H. L. Wilson on 'The Use of the Simple for the Compound Verb in Juvenal.' The most important paper may be Mr. E. F. Schreiner's on the Egyptian affinities of the Maya language of Yucatan, of which an abstract is given in the *Proceedings*, pp. xxi ff. It is not *a priori* impossible that an Egyptian corn-ship should have been driven across the Atlantic in the

third century of our era, and that the Eastern immigrants should have grafted some of their vocabulary and idiom on to the language of the natives amongst whom they gained a domicile; but as the linguistic evidence is not given in the abstract for our consideration we cannot offer any opinion upon Mr. Schreiner's conclusions. About a dozen grammatical analogies are enumerated as specimens, four of which are certainly not, as is alleged, peculiar to Coptic and Maya—e.g., the forming of a plural by reduplication and the lengthening of the radical vowel. We are told that monosyllabic and trisyllabic roots are never primitive, yet we do not see how it can be proved that the Indo-European roots *serp*, "creep," *snigh*, "snow," for example, are not primitive, even granting that the former may be an extended form of *ser*, "flow," "move evenly." As a set-off, however, there is the substitution of the Copts for the usual Ten Tribes of Israel, so that judgment should be suspended until Mr. Schreiner's essay is published in full. If an admixture of defective method and faulty reasoning were fatal, nearly all the time spent on comparative philology must have been absolutely wasted.

Prof. E. Capps's paper on 'Agonistic Inscriptions' is a very welcome contribution to epigraphic study, the excellent quality of the work making up for the comparative unimportance of the subject, which is a study of the Delian catalogues of performers at the Apollonia and Dionysia and the soteric inscriptions of Delphi, with the addition of some miscellaneous comments on obscure performers.

The President of the Philological Association of the Pacific Coast, Prof. B. I. Wheeler, says that the disproportionate study of syntax constitutes a menace in the United States, and this observation is borne out by two papers on the potential, one on the stipulative subjunctive in Latin, and one on the genitive and ablative of description. Prof. W. G. Hale, in an article entitled 'Is there still a Latin Potential?' is vivaciously controversial, upsetting Prof. Elmer's view that there is no potential mode in Latin and Prof. Bennett's "subjunctive of contingent futurity." His own brand of subjunctive is that of "ideal certainty." None of the disputants seems to have grasped the simple fact that neither the subjunctive nor the optative mood *per se* "expresses" anything very definite. The Indo-Germanic had a mood of "presentment of vivid mental impressions," the so-called subjunctive, and another of "presentment of less vivid mental impressions," the so-called optative, and these, eked out by particles and contextual enlightenment, served to imply, rather than express, deliberation, hesitation, hypothesis, potentiality, volition, precreation, &c. Of course, Latin has in many cases only one mood of presentment of an imagined case, as "facere" in "quid facerem?" Virg. 'Ecl.,' i., 40, means "What does one imagine that I did?" or "What did I imagine myself doing?" The form is what is called optative, but the function was probably past subjunctive to the speaker of Latin, so far as he analyzed at all. Yet in conditional sentences in which the condition refers to the present time, but is unreal—e.g., "si scirem quid facerem, facerem"—we have the mood of less vivid imagination, the optative, in obvious contrast with the subjunctive. We cannot possibly tell how far the Romans analyzed the vague moods of imagined cases into more distinct and particular conceptions. Certain Latin subjunctives doubtless correspond to our potential, evolved by the help of auxiliary verbs, but this does not prove that the Romans ever performed the processes of analysis and classification which enable us to discriminate between deliberative, potential, contingent, and so forth in thought and in translation. The answer then to Prof. Hale's question is neither an unqualified "Yes" nor an unqualified "No," and it is not

likely that the potential will be profitably discussed until the history and essence of the subjunctive and optative, which have been more than once sketched in these columns, are correctly and thoroughly comprehended.

Prof. J. E. Harry refutes the "common saying" that "Shakspeare never repeats" in an interesting paper, his first example being three instances of "came, saw, and overcame," the "overcame" being clearly a favourite conceit of translation, perhaps intended for an equivalent to the alliteration of the original. Were it not that Shakspeare repays study from any point of view we might suggest that elaborate refutation of the inaccurate generalizations to which crude literary criticism is prone resembles tilting at windmills. Prof. T. D. Seymour's 'Notes on Homeric War' is also worthy of mention among the lighter contributions.

The volume as a whole gives evidence of the healthy development of philological studies in America, and maintains an unusually high level of interest and usefulness, in spite of the prevalence in some quarters of German influences from which such champions as Prof. W. W. Goodwin and Prof. B. Gildersleeve have already worked themselves free. It is to be hoped that philological associations may some day contrive to promote an even distribution of research over the whole field of languages and literatures, so as to furnish the requisite material for the study of the ultimate problems of linguistic science and psychology.

Harvard Studies in Classical Philology. Vol. XII. (Harvard University.)—William Watson Goodwin is in England, as well as in America, a name which is a guarantee of accurate scholarship and accomplished literary criticism, and his 'Moods and Tenses' is a necessity on the shelves of all English-speaking classical scholars. What more fitting, then, than that this volume, the articles in which are contributed by former pupils or present colleagues of the Emeritus Eliot Professor, should be dedicated—*δόξας δόλῳ τε φίλῳ τε*—to this revered scholar in commemoration of the completion of fifty years since he received his first degree in arts from Harvard College? The present volume contains a great variety of papers on interesting topics, all of them characterized by a high sense of responsibility which is a credit to American scholarship. We think we shall best serve readers of the *Athenæum* if we briefly classify these papers, so that the specialist may be guided in each case to matters which more particularly interest him. Among syntactical subjects treated are ellipsis in some Latin constructions, the origin of subjunctive and optative conditions in Greek and Latin, the preposition *ab* in Horace, the use of *μή* with the participle, the use of *μή* in questions, and the Greek infinitive after verbs of fearing. The main contention of Prof. J. B. Greenough's paper is that, Latin being not inimical to the ellipse of obviously important parts of the sentence, to prove such an ellipse it is not necessary to supply one in form, a vague idea, unformulated even in the mind of the speaker, is sufficient to perform a grammatical function even in so precise an inflected language as Latin. In the department of the study of manuscripts and textual criticism there are important papers on 'Certain Manuscripts of Suetonius's Lives of the Cæsars'; 'Tzetze's Notes on the "Aves" of Aristophanes in Codex Urbina 141'; 'Unpublished Scholia from the Vaticanus (C) of Terence,' by Prof. Minton Warren, the best Terentian scholar in America; 'Musonius in Clement,' which discusses the question whether a lost treatise of Musonius is to be found in Clement of Alexandria's 'Pedagogus'; and 'Notes on a Fifteenth-Century MS. of Suetonius.' In the somewhat more attractive sphere of literary

criticism we find nine papers on the following subjects: 'Catullus versus Horace'; 'The Iambic Composition of Sophocles'; 'Plato as a Playwright' (Louis Dyer); 'Plato, Lucretius, and Epicurus,' being an inquiry into the probability of Lucretius having read Plato; 'The Origin of the Statements contained in Plutarch's "Life of Pericles," chap. xiii.'; 'The "Antigone" of Euripides'; 'Notes on the Tragic Hypotheses'—i.e., prose introductions to extant Greek tragedies; 'An Observation on the Style of St. Luke'; and 'Argos, Io, and the "Prometheus" of Æschylus.' In the first of these the present reviewer sympathizes with the writer's attempt to establish Conington's estimate of Horace and Catullus in lieu of that of Munro and Prof. Tyrrell. The point made against Catullus seems to us a sound one. Granted he is the poet of passion, this does not privilege him to be a law to himself in poetic construction, because the fact that he not only writes, but publishes, makes him amenable to laws which are as old as Homer. Horace, like Virgil, Milton, and Shakspeare in his different periods, was not guilty of a wild kicking over the traces; he recognized the need of self-restraint, and respected the laws of poetic art. We have ourselves felt that Horace recognized what Catullus did not, that in using a metre its movement may be adapted and its masses grouped to the poet's own moods and the circumstances of his characters without sacrificing the formal to the spiritual. Thus Sophocles, the true Greek type, was able to preserve in his treatment of the iambic a perfect balance, to avoid successfully all extremes, and to attain to a complete and easy mastery of details and a flexible and subtle adjustment of form to spirit. The distinction is here: Sophocles and Virgil took pains, but Catullus shirked the long labour of the file. This paper is marked by a delicate literary feeling and a pleasing power of expression; but when a comparison is instituted between Catullus (xi.) and Horace ('Carm.' ii. 7), we think too much value is attributed to this Coningtonian method of piecemeal contrast and comparison. Mr. Flagg does for Sophocles what Mr. Bridges has done for Milton—that is, traces briefly the outlines of his metrical art, giving some indication of guiding principles. He steers clear of the fanciful, and his paper, though partial, is penetrating and illuminating. In the paper on 'The Style of St. Luke' a good point is made, which is of value in view of the attempts made to analyze the text into its different sources. The writer shows that within the uniformity of style, which is one of St. Luke's striking characteristics, is a great variety. In the similar phrases he notes and demonstrates a manifest fondness for change of expression, and a "notable copiousness of vocabulary in the terms used for things and actions often mentioned." Variation of expression in St. Luke and Acts indicates rather unity than diversity of authorship. Mr. Paton advances the hypothesis that the story of Antigone contained in Hyginus is not based on a version of Euripides, as contended by Prof. Huddleston, but on a play by Atydamas, one of a trilogy performed in 341 B.C. Other papers contain miscellaneous critical comments on Sophocles (J. H. Wright), Lucian (F. G. Allinson), and various Latin subjects (M. H. Morgan). Finally, there are two papers on ancient topography. In one of these J. R. Wheeler returns to a subject treated by himself in vol. vii. of 'Harvard Studies,' the so-called Capuchin plans of Athens, and controverts Prof. Dörpfeld on certain points; in the other W. N. Bates arrives at some interesting conclusions on the old temple of Athena on the Acropolis, which, though many of the old temples were rebuilt after the revocation of the oath about the temples, shared the fate of most of the

temples destroyed by the Persians before the time of Pericles. As a small technical point, the illustration of the Io myth taken from a vase (to face p. 335) should have been separated from that page by thin paper. The general index would have been more useful if more copious.

SHORT STORIES.

The God of his Fathers. By Jack London. (Isbister.)—Wherever the young men of modern civilization are brought, in the course of strenuous work-a-day life, into close contact with barbarous or decaying peoples, one of the inevitable results would seem to be the production of some powerful and striking fiction. In about the year 1890 the present writer, fresh from prolonged wanderings in the South Pacific, picked up in the reading-room of an Austrian hotel a paper-bound volume in which he lighted upon a story called 'The Man who would be King.' He read the story with keen interest, and would here lay stress on the fact that, at the time, its author's name conveyed nothing to him, beyond the determination to inquire for more work published under the same signature. The scarcely-to-be-numbered stories which have since been published have produced various impressions upon him, but none of the same sort as the particular story mentioned, with the single exception of the volume at present under notice. The stories here grouped under the title of the first among them, 'The God of his Fathers,' were produced, we take it, as the direct result of the author's contact with Indians, and with the rough, half-savage, cosmopolitan life of the Klondyke. It was inevitable that some such volume should appear; but what is remarkable is that the quality of it should be so sound and good. The last story in the book, 'The Scorn of Women,' is in the vein of the tales concerning Mrs. Hauksbee, and is well told; the remainder (there are ten of them) are written in a higher vein and are of greater value. All are strongly dramatic, and in most one gets vivid effects of contrast by the juxtaposition of adventurous wanderers from the folds of civilization and stragglers from the crumbling strongholds of savagery. If the story which gives a title to the volume has a moral it would appear to be that, among the "gentlemen adventurers" of the empire at all events, tradition and pride of race are the most powerful and loyally worshipped gods. A half-caste Indian is embittered against Christianity and all its works, because his connexion with them has brought him great suffering. Into his hands fall a typical British adventurer and a missionary: the former a pagan living with a native mistress, the latter a Puritan, whose language is Scriptural and whose aim in life is proselytizing. The half-breed, with his native following at his back, demands renunciation of the God of the Christians—this or death. A spear at his throat, the missionary renounces his God. The half-breed turns then to the pagan. "There is no god," he prompted. The man laughed in reply. "Hast thou a god?" "Ay, the God of my fathers." He shifted the axe for a better grip. And he died laughing, distinctly a pagan, yet as distinctly a loyal servant of what he called the God of his fathers. 'Where the Trail Forks' is a particularly strong story, most aptly named. "Principle is principle, and it's good in its place, but it's best left to home when you go to Alaska. Eh?" remarks one of the characters in this story; but half an hour later the heresy cost him his life, whilst the man who had differed from him on the point, and been called mad for his pains, won clear in Lochinvar style, with a dusky maiden whose mere name, Sipsu, entitled her to a good deal of consideration. 'The Great Interrogation' and 'A Daughter of the Aurora' have

less body in them than the most of their fellows in this book, whilst 'Siwash' and 'Which Makes Men Remember' deserve very high praise. Upon the whole, the volume is one of exceptional merit. It justifies favourable expectations regarding its author's future.

Mr. Horrocks, Purser. By C. J. Cutcliffe Hyne. (Methuen.)—The first half of this volume, being that portion which relates to the great Mr. Horrocks, is delightful reading. The author skilfully surrounds us with the subtle atmosphere of a big Atlantic liner, instantly recognizable by all who have made even one trip across the "herring pond." Mr. Horrocks himself may be called the embodiment of that atmosphere, with its lax commercial morality, its boundless good temper and good nature, and that latent capacity for self-sacrificing heroism which every accident (on English and American vessels) reveals. He will be best appreciated by those who know what a vulgar and arrogant tyrant a purser can sometimes be, and who have tasted the unspeakable satisfaction of seeing such a one dismissed for having "too short a way with passengers." The other stories are not wanting in power, and are, with one exception, sufficiently depressing to satisfy the taste of a generation which seems unable to tolerate sustained cheerfulness in the books it likes to read.

ANTHROPOLOGY AND FOLK-LORE.

Traces of the Elder Faiths of Ireland; a Folk-lore Sketch. A Handbook of Irish Pre-Christian Traditions. By W. G. Wood-Martin. 2 vols. (Longmans & Co.)—Col. Wood-Martin has essayed a task which demands many qualifications—wide and accurate knowledge of the mediæval literature of Ireland, critical insight in separating its earlier from its later forms and in determining the true course of its evolution, familiarity with an immense mass of modern research, and command of those methods of historical criticism by which alone the study of folk-lore can be placed on a scientific basis. He is deficient in these qualifications, if not unaware of their relevance. His two large volumes occasionally preserve out-of-the-way facts and references which the student may find of use; but they perpetuate a number of errors long discarded by those who know. These strictures must be justified. "There is," says Col. Wood-Martin, "an ancient genealogical table, or tree, preserved in an old Irish MS. in the Bodleian Library, in which the descent of some of the leaders of these early invaders is most minutely traced back to Noah." This casual reference, every word of which is incorrect or irrelevant, is the sole account of the 'Lebar Gabala' or 'Book of Invasions'—that mediæval tract in which early Irish mythology is euhemerized and brought into contact with the Biblical narrative, much as in Geoffrey's 'Historia Britonum' the early mythology of Britain is euhemerized and brought into contact with the classical story. That this tract is a document of capital importance for Irish mythology, that it has a history reaching back to the eighth century at least, that it offers statements the nature of which must be determined, that it suggests problems of which the solution must be attempted by any student of "pre-Christian Irish traditions"—all this is unknown to the author. Even when Col. Wood-Martin borrows from other writers statements fairly accurate and relevant, he spoils the effect by juxtaposing matter of his own which shows how completely he has missed the true purport of what he quotes. And not unfrequently he cites in the course of but a few pages opinions of the most contradictory character without betraying any sense of their inconsistency. Lack of erudition is sometimes atoned for by keenness of critical perception; whether this is so in Col. Wood-Martin's case

may be judged from one instance. He gravely urges that "Cuchullin is, to a certain extent, a mythical and mythological being, as the account of his life given in written records has apparently been remodelled on that of Christ." A parallel follows, winding up with the implied comparison of the hero's death—"standing erect with his back to a pillar stone to which he had tied himself"—with that of Christ on the cross. This reads like an ultra-Hibernian parody of Prof. Bugge in his least sane moments; seriously meant, it can only be described as more surprising than the wildest fancies of Vallancey or Betham. The pre-Christian traditions of Ireland cannot be appreciated without knowledge of such Irish literature as is, in substance, pre-Christian. We have seen what the extent of Col. Wood-Martin's knowledge is. Does he make up for this lack of one indispensable qualification for his task by genuine familiarity with the folk-lore of modern Ireland, by a grasp of the mental and moral conditions which that folk-lore reveals, by such methodical treatment of the facts he adduces as may make their appreciation easy? His collection of facts is large and, as already stated, may be of some service to the expert. Otherwise it has almost every fault that a collection of folk-lore facts can have—lack of systematic arrangement, lack of critical method, lack of sympathetic apprehension of folk-psychology, ignorance of the problems which are engaging the attention of all serious folk-lore students. It would be impossible to compile many hundred pages of Irish folk-lore without offering much that is charming, much that is strange, much that is humorous; and the folk-lore section of Col. Wood-Martin's work would be entertaining—if he had suppressed his own comments. There is a full and useful bibliography, and a most miscellaneous assortment of illustrations, some of value, many irrelevant, not a few "fancy" reconstructions of primitive life which are, from an artistic point of view, undoubtedly "primitive." The study of Irish literature and archaeology generally has made great and solid progress within the past twenty years. Whilst we cannot as yet trace a detailed picture of early Irish civilization, the outlines may be sketched in with fair accuracy. By following the best authorities, by mastering the literature of the subject, Col. Wood-Martin might have accomplished a useful and meritorious piece of work. As it is, his achievement is likely, we fear, to hinder the advance of true knowledge by its support of antiquated views.

Les Cérémonies du Mariage chez les Indigènes de l'Algérie. Par Gaudefoy-Demombynes. (Paris, Maisonneuve.)—M. Demombynes's tract on Algerian marriage customs is one of a series of volumes named "Mélanges Traditionnistes." Within the limits of eighty pages he displays scientific precision and very wide reading; his numerous and careful references to authorities are not the least useful part of his work. Without going into details about the bride-price and the rites with henna, we may briefly say that M. Demombynes exhibits the traditional and ancient aspect of the usages as they existed prior to the institutions of Islam. There are survivals of the early custom which forbids the bridegroom to see the bride or to speak to her before the consummation of marriage. These ideas leave their traces in *Märchen* of the type of 'Cupid and Psyche.' There is also the taboo on the parents of the pair. "The woman must not see her relations till five or six months after marriage; the husband must not see his till after nine months, and hides himself if he meets them." The ordinary savage taboo affects the man as regards his wife's, the wife as regards her husband's parents; in Algeria the obverse of this custom is displayed. There are apparent survivals of marriage by capture, and iron

weapons are displayed to keep off the djinn, as the claymore was placed in the child-bed of Scotch women to expel fairies. There are also measures taken to neutralize the hostile magic of the "nine witch knots" of the ballad, as affecting the bridegroom, to whom a kind of royalty, importing sacredness perhaps, is attributed. There are traces of the survival of sacrifice of animals—"propitiatory sacrifice." On this topic the author refers us to 'L'Islam Algérien en l'An 1900,' by M. Douffé, and asks for a further examination of the usage. The belief in the abduction of the bride by djinn is still extant, and examples are given by tradition. The fairies, in Scotland, preferred to carry away, to be "the Queen of Elfan's nourice," a woman who had just given birth to a child. M. Demombynes distinguishes carefully the various usages of various districts. "The uniformity imposed by Islam only exists in appearance, and the peoples have not forgotten their ancient gods." Perhaps "gods" is too large a word; what they have retained is their primeval superstitions and belief in "the Commonwealth of Elves." The book is as good as it can be in its narrow limits, and ought to be on the shelves of all folk-lorists.

THEOLOGY.

The Blessing of the Waters on the Eve of the Epiphany. The Greek, Latin, Syriac, Coptic, and Russian Versions, edited or translated from the Original Texts; the Latin by John, Marquess of Bute, K.T., the rest for him, and with his help in part, by E. A. Wallis Budge. (Frowde.)—Lovers of liturgical studies will no doubt hasten to peruse this interesting little publication. It is not often the case that various forms of the same service are placed so clearly before the reader within the space of about one hundred and sixty small octavo pages. The two Latin texts, which, with English translations in parallel columns, occupy the first forty-six pages of the book, were edited by the Marquess of Bute from Roman texts of 1816 and 1893 respectively. Regarding the difference between these two forms, the editor himself says that the second shorter service offers

"an entire variance from the ancient form used in the Church of Rome, and also in all other churches. Those forms are all in commemoration of the baptism of Christ, whilst in this that subject is entirely ignored, and the form made simply one for blessing holy water to be used against evil spirits."

It is pleasant to note that the music to which certain parts of the earlier service were sung has been reproduced in the edition before us. Of the Russian form an English rendering only is given, the Russian text itself having been edited, with a German translation, by A. v. Maltzew, in 1897. An English rendering direct from the Russian will be found in G. V. Shann's 'Book of Needs of the Holy Orthodox Church' (London, 1894). The two different forms of the Syriac order have been taken by Mr. Budge from MSS. in the British Museum. In a prefatory note the editor reminds us that the longer Syriac version has been attributed to Jacob of Edessa, who died early in the eighth century. The Coptic is reprinted from the second part of Tuki's 'Euchologion,' which was published at Rome in 1761-2. Both the Syriac and Coptic texts are accompanied by English translations in parallel columns. The Greek text, bearing the title *Ἀκολουθία του μεγάλου αγιασμου των αγιων Θεοφανειων*, occupies pp. 138-48, and for the sake of comparison the text of *Ἀκολουθία του μικρου αγιασμου* is printed at the end.

The Contending of the Apostles. Vol. II. The English Translation. By E. A. Wallis Budge. (Frowde.)—This is a translation of the Ethiopic texts published by the same editor in 1898, and is, like its predecessor, produced at the

expense of the late Marquess of Bute. We see, on referring to the first volume, that these texts are all in the British Museum, whether they were brought from Magdala by Lord Napier's force in 1867—a fact which might well have been restated in the preface to the present volume. The earliest is not older than the fourteenth century, and all are, according to Dr. Budge, versions from the Arabic, which he puts at a century earlier. Yet they were certainly not composed by Arabic writers, and in all probability made their first appearance in Coptic some time before the Mohammedan conquest, the fragments in that language published by Dr. von Lemm and others no doubt forming part of the Coptic MSS. from which the Arab scribes made their translation. There is a substantial, but not very close resemblance between them and the apocryphal Acts of the Apostles published from Syriac texts by the late Dr. William Wright some years ago, and later by Dr. R. A. Lepsius. Whether the Coptic, the Syriac, or a Greek version, from which the pseudo-Abdias made a Latin one in (probably) the tenth century, be the earlier has not yet been decided, though we gather that on the whole Dr. Budge leans towards the seniority of the Syriac. On this and other points his preface might have been more clear, and should, we think, have referred more fully than it does to the labours of other students in the same field. As to the stories themselves, the main incidents are already familiar to the English reader, as they appear in the volume of Apocrypha contributed by Mr. Alexander Walker to Dr. Roberts and Dr. Donaldson's "Ante-Nicene Library." Although some of them—notably one of the two versions of the Acts of Thomas here given—bear traces of Gnostic and even Manichean editorship, they are all connected in standpoint with post-Constantinian Christianity, when all commerce between the sexes was looked upon as, at best, but a necessary evil, and the building of churches as the highest duty of the orthodox. In them the Saviour—here called always, in defiance of the Valentinian heresy, "Our Lord Jesus Christ"—makes many miraculous appearances to His apostles and disciples, sometimes in disguise, but more often as "a beautiful young man," returning often to heaven in Divine shape in the presence of great multitudes. The statues of the heathen gods constantly fall down and break themselves to pieces at the sound of His name, the dead are brought to life and give descriptions of Hades, while animals speak and devils walk in the shape of men and women until compelled to disclose themselves by powerful exorcisms. In this the European mind is apt to see nothing but conscious lies and imposture, but it may be doubted whether we always make sufficient allowance for the picturesque way in which Orientals like to describe even every-day incidents, and for the halo of mythology which, among the ignorant, quickly develops round historical personages. For our own part, we do not doubt that many of these traditions, when stripped of their wonder-working accretions, are perfectly true, and that the statues which broke themselves in pieces were helped in their self-destruction by the fanatical zeal of converts, while the raising of the dead covers the fact that the Apostles, like modern missionaries, discovered that their ministrations were much more successful when accompanied by some knowledge of medicine. It should be noticed also that such incidents as are peculiar to this version bear strong evidence of an Egyptian origin. Thus, St. Matthew the Evangelist is here said to have been beheaded—a form of execution peculiarly in favour in Roman Egypt—in Parthia, instead of dying a natural death among the "man-eaters" as described in the other versions. St. Mark, too, who is traditionally known as the Apostle of Egypt, here

has a long series of miraculous acts attributed to him, ending up with his martyrdom in the "Field of Serapis" at Alexandria, while he is mentioned in neither the Syriac nor the Greek. So, too, St. Philip, always a favourite with the heretic sects of Alexandria, and here said to be the Apostle of Nubia, has his ministry violently transferred from Phrygia to Africa, where he is said to have been martyred, after destroying a golden hawk or eagle, an image that he would hardly have found worshipped elsewhere. The Jews also are violently abused throughout the book, a special curse being in one place invoked upon them, and to them is attributed the martyrdom of James, the son of Alphaeus, here described for the first time. Although not over popular anywhere, the chosen people were doubtless more hated in Egypt than in Aramaic-speaking countries. In minor points the Egyptian origin starts out everywhere. The sea is spoken of as having been created before all else, which seems to be a reminiscence of the old Egyptian cosmogony. The Apostles are given "wings of light," an expression often met with in the 'Pistis Sophia.' The celebrated quotation from the Gospel of the Egyptians, "When the outside shall be as the inside," &c., is here given in an extended and rather more intelligible form. So, too, the devil is spoken of as the serpent whose tail is in his mouth, and he is said when cursed to flare up and be consumed in his own smoke, both of them expressions to be found in the Coptic *Teύχεα Σωτηρίου*; while a long description of the imposition of the "seal," not of baptism, but of the Eucharist and its accompanying invocations, has more than one resemblance to similar descriptions given in the last-named document and the Bruce Papyrus. All this serves to indicate clearly an Egyptian original possibly older than any other version. The translation before us is couched in good English, and Dr. Budge's name is sufficient warranty for its accuracy. There are one or two passages where either the original or the translator seems to be at fault, as in the Acts of St. Thomas in India, where the snake is made to say: "I am he who layeth hold of the depth of the cold, although the Son of God desireth it not," which appears in Mr. Walker's version as, "I am he who holds the abyss of Tartarus, and the Son of God has wronged me against my will." But it is impossible to say which is the better reading in the absence of the volume containing the Ethiopic text, which has not reached us. The notes might be fuller and more explanatory with advantage.

The Books of the Old Testament (Sunday School Association), by J. H. Weatherall, belongs to the series of "Biblical Manuals" edited by J. Estlin Carpenter. The work consists of eight chapters, of which chap. i. deals with the Hexateuch (32 pages) and chap. iv. with Isaiah (35 pages). The rest of the books (including the Psalms) are treated on a smaller scale. The general standpoint is somewhat "advanced"—e.g., Isa. iv. 2-6, xl. 10-xli. 6, and xxxiii. are pronounced non-Isaianic, as well as more obvious passages. An introductory chapter deals with the canon and text of the Old Testament. The writer is frequently too positive in his dicta—e.g., in describing the eighteen instances of *tikkun soferim* as alterations made by the Massorets in the text, and in speaking of "the principle of the single sanctuary invented by the Deuteronomists." Mr. Weatherall's book is too small for the discussion of some topics, and perhaps it would have been better if they had not been touched at all. On the other hand, many things are tersely and clearly put—e.g., in the comparison of the two Creation narratives (p. 29) and of double narratives in 1 Samuel (pp. 67, 68). The manual (like Driver's 'Introduction,' upon which it may be

said in the main to be founded) deals with the literary, not the theological aspect of the Old Testament. In style it leaves something to be desired, but it promises to prove a useful piece of work.

The International Critical Commentary.—A Critical and Exegetical Commentary on the Epistles of St. Peter and St. Jude. By the Rev. Charles Bigg, D.D. (Edinburgh, T. & T. Clark.)—Dr. Bigg is a very competent philological scholar and has distinguished himself by his study of the Platonists of Alexandria. In the preface to the present work he shows a proper appreciation of the wide range of knowledge which is now necessary for an expositor of the New Testament; and his notes will be found to contain many excellent discussions on words and terms occurring in the Epistles dealt with. The book as a whole, however, will excite the amazement of well-informed theologians rather than their gratitude; they will wonder that a scholar has been found to defend the positions taken up. The Epistles are defended as genuine products of the Apostle Peter. True, he had not himself a perfect command of the Greek language, and these works are among the last written in the Greek Testament. This is met by saying that Silvanus was the Greek writer of the first Epistle, and some other companion of the Apostle of the second. Whether an Aramaic original is discernible under the Greek words our author forbears, no doubt wisely, to inquire. That 1 Peter is based on Pauline thought is simply denied; it is maintained, on the contrary, that St. Paul may very possibly have borrowed from St. Peter. But there were in the early Church no strongly divergent types of doctrine; with Spitta the writer holds that the controversy as to the law was local, temporary, and unimportant; the Apostles preached the same doctrine, and it is wrong to speak of its development in the compass of the New Testament. The author's strongest step, perhaps, is that of declaring the 'Didache' to be a work of the fourth century; in this way the comparisons drawn between the Church institutions of that work and those of 1 Peter are cut off. With such views and methods Dr. Bigg can hardly be expected to make the Epistles dealt with live and move before the reader's eye. One gathers no definite impression who the readers were or why the Apostle had to write to them. Written *in vacuo* by scribes who did not even translate literally the words given them, they fail to interest us strongly. Surely some better account can be given of them than this.

Oxford Commentaries. Edited by Walter Lock, D.D.—*The Acts of the Apostles: an Exposition.* By Richard Belward Rackham. (Methuen & Co.)—This is a very pleasant book to read, and to one who is content to study Acts in the Revised Version, and in a commentary free from Greek words and from all display of learning, it may be confidently recommended. The orthodox reader especially will find it much to his mind. The position taken up is generally that of Blass and Ramsay, though the writer differs from the latter on some important points. Acts is regarded as a strictly historical work, written by one who had the best opportunities of knowing the facts, and who was guided principally by the desire of placing them on record. The author, in fact, was St. Luke—Luke of Antioch in Pisidia, we are told—and he wrote during the two years' imprisonment of St. Paul at Rome. Mr. Rackham is open to new light: he rejects the view that at Pentecost the Apostles made use of a variety of languages; he avoids making Peter responsible for the death of Ananias, by making the conviction of guilt in that person's mind, produced by the Holy Spirit, bring about the fatal result. He also recognizes, with scholars of liberal tendency, that Acts is, in fact, a defence of Christianity

to the Roman power. But the light which shines on his pages shines through the coloured glass of an elaborate church system. He carries the Creed with him and finds it in Acts, in many points quite naturally; but he also carries the threefold order and the marks of the true Church. He does not write without assumptions as an historian and critic, and he cannot be said to add—as, in fact, he disowns all claim to add—to the world's knowledge of the subject. Pages are filled on ii. 42, where the life of the early Church is brought before us, but ii. 36, where the primitive doctrine of the person of Christ is indicated and so much light shed on the early formation of Christology, is left without any adequate comment. For all this the book is one which the working clergyman will find most useful. It is full, but not too full, considering the extent of the subject, and while the writer speaks very modestly of his relation to scholarship, he tells very correctly as much as is necessary about the MSS. and especially about Codex D.

OUR LIBRARY TABLE.

Messrs. SPOTTISWOODE & Co. publish, as a reprint from the *Shipping Gazette*, *The Mercantile Marine in War Time*, a series of articles which has attracted a good deal of attention. The earlier chapters admirably show the difficulties of the existing position of the manning question; but when we come to the remedies proposed they seem to us too costly to be undertaken. It is suggested that, on certain sound conditions as to speed and so forth, subventions should be given for ocean-going steamers of 4,000 tons and upwards, and that the Admiralty should pay out of Navy Estimates a percentage of the cost, going up to 28 per cent., and an annual premium per ton running up to 32s. This large expenditure would certainly be declined by the Admiralty on the ground that they would rather spend the money on warships, so that the volume does not advance the solution of the questions dealt with. This fact, however, does not in the least affect the value of the picture drawn in the earlier chapters.

THE excellent work on the Factory Acts known as "Abraham & Davies," by Mrs. H. J. Tennant, formerly Miss Abraham and an Inspector of Factories, and Mr. Arthur Llewelyn Davies, has now reached its fourth edition, which becomes, in consequence of the passing of the consolidation Act of 1901, with its large amendments of the law, a new book, *The Law relating to Factories and Workshops*. It is published by Messrs. Eyre & Spottiswoode, and is an almost faultless production. We have looked up from the index a number of matters of intricacy and have perused the foot-notes without finding any errors. The only criticism which we are able to offer (and even that we offer with hesitation, as there may somewhere in the volume be something which explains it) is that we do not find an account of the pending arbitration in the Potteries which would make the ordinary reader understand why portions of the Factory and Workshop Act of 1891 have been left unrepealed until an order be made by the Secretary of State. There are four pages of the old Act necessarily given here, and it would have been well, we think, to point out the reason for their retention. It is, however, conceivable that we have overlooked some other passage in which the reason may be given.

THE first number of *The Ancestor: an Illustrated Quarterly* (Constable & Co.) is thoroughly original in scope and style. The publishers are to be congratulated on its effective appearance, its good illustrations, and, above all, on its substantial covering of boards, which enables the volume to take an immediate place on the bookshelves. Mr. Oswald Barron, as editor, has secured a goodly array of con-

tributors. Lord Malmesbury furnishes 'Some Anecdotes of the Harris Family,' illustrated with nine reproductions of portraits. The wife of "Hermes" Harris, meeting Dr. Johnson and Boswell at dinner, thus wrote to her son at Berlin:—

"I have long wished to be in company with this said Johnson; his conversation is the same as his writing, but a dreadful voice and manner. He is certainly amusing as a novelty, but seems not possessed of any benevolence, is beyond all description awkward, and more beastly in his dress and person than anything I ever beheld. He feeds nastily and ferociously, and eats quantities most unthankfully. As to Boswell, he appears a low-bred kind of being."

Lady Victoria Manners writes pleasantly on the representative and historic series of miniatures at Belvoir, thirteen of which are pictured on the plates. The earliest of the series is a "picture in little" of Elizabeth, wife of Sir John Seymour, and mother of the Protector Somerset; the date is 1501. In the same panel at Belvoir hangs an interesting group—Sir Christopher Hatton, the eighth Earl of Northumberland, Queen Elizabeth, and Robert Dudley, Earl of Leicester. Two portraits of Walter Raleigh, one when he was twenty-four and the other when he was sixty-eight, are perhaps the most noteworthy of the whole collection. The most attractive of the series is the beautiful miniature of John Henry, fifth Duke of Rutland, painted when he was a lad by Andrew Plimer.

The Ancestor intends to apply the spirit of the new and conscientious criticism to the revived interest in genealogy and family history. A warrant that this will be done after a thorough fashion is to be found in the close association of Mr. J. H. Round with the new undertaking. Mr. Round contributes 'The Origin of the Fitzgeralds,' 'An Authoritative Ancestor,' and other shorter notes and reviews. Mr. Paley Baildon sends some 'Ancestors' Letters' of Elizabethan date. Under the title 'The Grosvenor Myth' Mr. W. H. B. Bird blows to the four quarters of the heaven the misty romances that have long surrounded the early history of that family, which, being of undoubted antiquity and distinction, can well afford to cast aside the absurdities and falsities of an impossibly early pedigree. Mr. Lindsay, K.C. (*Windsor Herald*), writes on certain peerage cases. Sir H. Maxwell-Lyte has a good illustrated article on heraldic glass from Lytes Cary, in Somerset. Mr. St. John Hope supplies the first of two illustrated articles on the 'King's Coronation Ornaments.' There are other brief notices and reviews, but the two papers of exceptional note within the covers are those by the editor and by Sir George R. Sitwell. The latter, a long and scholarly article on 'The English Gentleman,' shows considerable research and originality. Sir George Sitwell has discovered the so-called 'List of Gentry of the Land,' which Fuller, in his 'Worthies of England,' says was solemnly returned in 1433. It turns out to be a list, on the back of the Patent Roll of 1434, not of "gentlemen," but of knights, esquires, and valetti (valets or yeomen) of influence and substance who were called upon to take an oath of maintaining the peace. The gentleman of those days was really equivalent to the nobleman, the terms *gentilis* and *nobilis* being synonymous. The first "gentleman" to whom a monument was erected was John Daundelyon, of Margate, who died in 1445; the first who entered Parliament was "William Weston, gentryman," elected in January, 1447. Before that time the House of Commons was principally composed of valets or yeomen. The premier gentleman of England, so far as research has gone, was one "Robert Erdeswyke, of Stafford, gentelman." This first claimant to the "grand old name" was charged at the county assizes with housebreaking, wounding with intent to kill, and procuring the murder of one Thomas Page, who was cut to pieces

while on his knees begging for his life. Sir George Sitwell pours scorn on heraldic claims to gentility. Mr. Barron's 'Heraldry Revived' is an exhilarating piece of English and a fair satire on the rubbish that passes current nowadays.

The Road Mender (Duckworth & Co.), by Michael Fairless, a series of papers reprinted from the *Pilot*, is characterized by the distinction of style and thought which has already given that periodical a high place. The articles are the expression of the delight in earthly sights and sounds of an essentially religious mind, and their setting is one of charm and serenity. Too purely descriptive for some, too delicate for others, they will appeal with the greater force to that ascetically artistic type of character which can see the beauty of little things, and can find in commonplace incidents the material of high romance. The mental attitude delineated in the last pages of 'Marius the Epicurean' is perhaps that which comes nearest to that of this little volume. The omission of the criticism on 'An Englishwoman's Love Letters' would have been advisable. It is sad to think that so rare a spirit will speak no more.

Summer Holidays among the Glories of France: her Cathedrals and Churches. By T. Francis Bumpus. (Bumpus).—An enthusiast in matters pertaining to ecclesiastical architecture, Mr. Bumpus has spent his recent summer holidays in explorations of the septentrional provinces of France, varying his route by occasional excursions into the sunnier districts of Languedoc and Provence. With the passion of a devotee and something approximate to the patient fidelity of a herald, he has visited the cities, towns, and villages of Normandy, Ile de France, Touraine, Burgundy, Berry, Anjou, and other provinces, and he has illustrated with pen and camera the edifices of highest beauty and interest. The fact that Mr. Bumpus confines himself to ecclesiastical architecture, and takes no cognizance of châteaux such as B'ois, Amboise, Chenonceaux, Azay le Rideau, Loches, and innumerable others, which, notably in Touraine, vie in interest with cathedrals and churches, or indeed of historical monuments generally, renders his title a little too comprehensive, the phrase "Glories of France" needing some such qualifying adjective as "Ecclesiastical." Who, for example, will not count among the glories of France Roman remains such as the Maison Carrée at Nîmes, the Pont de Gard or the Théâtre and Arc de Triomphe of Orange? An introductory chapter deals with the various manifestations of ecclesiastical architecture in France, no fewer than thirteen provincial styles having been indicated on the architectural map of France issued by the Société des Monuments Historiques. Of French cathedrals Mr. Bumpus says that while conceived, generally, "on a more gigantic scale than our own, they present fewer varieties and blendings of style, besides being less interesting historically, and, it may also be added, less truthful and lovable." This is well said. We know no cathedral in France that impresses us in exactly the same manner as Wells or Ely. No lover of Gothic architecture will, however, find himself within a hundred miles of Chartres without experiencing an irresistible longing to revisit it. To realize the beauty of Rheims you must sleep and wake under its shadow; while the glories of Amiens, Bourges, Le Mans, Laon, and a score, nay a hundred, other places fill the mind with memories pleasant and gracious. With its "dreaming spires" Caen challenges, and needs scarcely fear, comparison with Oxford. In a score of Norman towns, such as Lisieux and Coutances, the general environment adds to the attractions of the ecclesiastical buildings in a manner to which little in

this country corresponds. Mr. Bumpus's descriptions are animated and accurate, and his explorations cover a large portion of France from Lille down to Angoulême. The illustrations, which are numerous, add greatly to the interest and value of his volume. He has visited, moreover, innumerable spots which the busy traveller is compelled to neglect. Materials remain for more than one volume such as that before us. Orleans and Poitiers, to go no further afield, remain to be explored.

The Goosbury Pilgrims: a Child's Drama, by Ellen Rolfe Veblen, conveys somewhat the impression of a feverish dream, in which all the classic figures of the nursery rhyme-books come together in a totally inconsequent manner, and perform unheard-of antics, with just that haunting sense of familiarity which is characteristic of such dreams. But, dreams apart, it is something of a shock, "on this side," to find Bo-Peep, Mother Hubbard, the Crooked Man, and all the rest of our early friends regarding themselves as the family of Mother Goose, and making up a party to travel together to St. Ives, talking the broadest American, and keeping company with a miscellaneous assortment of Biblical and mythical characters by the way. Mrs. Veblen may be congratulated upon the spirit and ingenuity with which she recounts the many adventures that befall the pilgrims, but the total lack of sequence in the telling of them is, to the adult mind, confusing. It is doubtful whether the English child, who has a natural tendency to be conservative, will altogether welcome these new versions of old and valued friends. The youth of America is, however, less hampered by tradition and will also have a keener appreciation of the humour of its own country. The volume is "printed, but not published for sale, at the University of Chicago Press."

The eleventh and twelfth volumes of the Oxford India-Paper Dickens (Chapman & Hall, and Frowde) contain *Hard Times*, *American Notes*, &c., and *Sketches by Boz*. The volumes still to appear complete the set with five of Dickens's best-known novels.

PRESCOTT's *Ferdinand and Isabella*, edited by Mr. John Foster Kirk, who is able to modify or correct many things in accordance with modern research, makes a welcome appearance in three volumes of "Bohn's Libraries," in their improved form, a credit to Messrs. Bell.—*The Pilgrim's Progress* and *Shirley* have been added to the neat and very cheap "World's Classics" (Grant Richards).—Messrs. Treherne & Co. begin an issue of similar books in a "Coronation Series" with *John Halifax, Gentleman*. The format, if not original, is attractive.—Those who can afford elaborate things will notice with pleasure new instalments of two excellent ventures: Messrs. Macmillan's Kingsley has reached *Westward Ho!* vol. i., and Messrs. Jack's Edinburgh Waverley *The Abbot*, in two volumes.

LIST OF NEW BOOKS.

ENGLISH.

Theology.

Contentio Veritatis, by Six Oxford Tutors, 8vo, 12/ net.
Dods (M.), The Old Testament Narrative for Schools, 2/6
Jacob (J. T.), Christ the Indweller, cr. 8vo, 5/
Kuyper (A.), The Work of the Holy Spirit, 8vo, 12/
Montgomery (H. H.), Foreign Missions, cr. 8vo, 2/6 net.
Scott (M.), The Harmony of the Collects, Epistles, &c., 3/6
Skrine (J. H.), Pastor Agnorum, cr. 8vo, 5/ net.
Smyth (N.), Through Science to Faith, cr. 8vo, 6/
Studia Biblica et Ecclesiastica: Vol. 5, Part 2, Text from Mount Athos, edited by K. Lake, 8vo, sewed, 3/6

Law.

Ruegg (A. H.), The Law of Factories and Workshops as amended by the Factory Act, 1901, 8vo, 12/6
Watson (H. R.), The Law relating to Cheques, cr. 8vo, 2/6 net.

Fine Art and Archaeology.

Suffling (E. R.), A Treatise on the Art of Glass Painting, 8vo, 7/6 net.

Poetry and the Drama.

Poems of English Country Life, edited by H. B. George and W. H. Hadow, cr. 8vo, 2/
Tore (C.), Lyrics, cr. 8vo, 2/6
Wilke (O.), Vera; or, the Nihilists, a Drama, 4to, 12/6 net.
Wilton (R.), Lyra Pastoralis, 12mo, 2/6

Music.

Henderson (W. J.), Richard Wagner, his Life and his Dramas, cr. 8vo, 6/ net.

Philosophy.

Brinton (D. G.), The Basis of Social Relations, 8vo, 8/ net.
Uduna (The), translated by Major-Gen. D. M. Strong, 6/ net.

History and Biography.

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TWO PASSING NOTICES OF SHAKESPEARE AND MILTON IN THE EARLY EIGHTEENTH CENTURY.

British Museum, March, 1902.

It may be worth while to publish the following letters for their interesting allusions to our two greatest poets in the seventeenth century.

The first (Sloane MS. 4046, f. 66) is from John Anstis, sen., Garter King at Arms; the second (Sloane MS. 4046, f. 101) from an F.R.S. touring in Italy.

EDWARD J. L. SCOTT.

Heralds Office Febr 22 1720/1.

Sr.—You will very much oblige me by the loan of the Physicall Collections in MS. of William Wyrcester alias Botaner, for I suppose He may mention somewhat of his Patron Sr John Fastolf; I will safely return the book in few days with many thanks. The Knights of the Garter having enjoined me to lay before them some notices of the lives of their Predecessors (whereof Sr John Fastolf was one whose memory ought to be vindicated from that inimitable scoundrell Character given him by Shakespear) 'tis probable this book of Wyrcestre may give hints, for this person lived with that Knight for 43 years, and wrote a particular Treatise Acta Domini Johannis Fastolf, which Bale tells us he had read, but I am afraid there is no Copy now remaining. I hope you will pardon this freedom in him who is with all respect

Yr most obedt

humble servant

JOHN ANSTIS.

Addressed: To the Honble. Sr. Hans Sloane Bart.

Liurmo 11 July 1721.

Sr.—Though my endeavours now are, to forget and be forgotten, tis not in my power not to remember Sr Hans Sloane, for the so many kindnesses and favours received from him, and is the occasion of these.

Passing throw Florence, I were soone knowne to be of the Royall Society, so as I had most of the Virtuosi, curious men, about me, concluding I must be a learned man. I were therefore constrain'd to tell them, I were only as the Ancients, only knowing my own language, that in England, where there was freedom of thinking, speaking and acting, and keeping company with the Learned, especially with those of the R. Society taught all to be in some degree learned, like learning a language by conversation. That I found most of the nations abroad still almost an Age behind hand with us, in the true knowledge of things, so as they might not so much to wonder, that I, an illiterate man, in discourse might say some things that pleased them. This hardly to beleeved, what a high esteeme, all, where I haue pass'd, haue for the R. Society, and the universall knowledge and learning of the Brittaines, where the greate and high endeaour to be Learned, as a cheife endowment whereas in most other Countrys, tis counted Pedantry, scorned and contemned.

Att Florence among many others, I saw Padre Tozzi more than ordinary esteemed for being of your Society and a very good Man. I were seuerall times in the Garden of Simples with him &c; which they are now hard att worke to restore from an almost ruined condition, The Grand Duke, hath now on the way for the Garden of Leyden 35 Plants, which they had not, and thence as from Amsterdam, is sent him others in returne that he hath not. Th' ouerseer Sig^{ro}..... is ouerseer of this Garden, seems to be very communicative, and doubtlesse, if att any time you should haue a mind, they would be very willing to serue you. They speake with the greatest esteeme of Dr. Sherrard for his knowledge in Botany, but they know as yet very little of our new discoveries in Gardining or of our curious Bookes on that subject, which would mightily please them, they almost all learne English, and many of the learned understand itt perfectly well, among the rest, there is Doctor Antonio Saluni, esteemed the most learned Man in Florence, if not of all Italy. he shewed me, a beginning he had made for his diversion of translating Milton's Paradise lost, into Italian, he hath the highest esteeme for your Society, and is very desirous of being a Member, and may in my opinion well deserue itt. Mr. Moldsworth, when att Florence, and going home, promised to use his intrest, that he might be admitted, but he hath neuer since heard from him. I should be glad to know if he has made any motion for itt, and what succeeded. The Virtuosi were mighty earnest

with me that I should be one of theyr Society of the Crusco, but I tould them, that I should not be able to beare sifting, and uncapable to produce any fine flower.

Among others, Sig^{re} Sabastiano Bianchi, Antiquary, and keeper of the Dukes so famous Gallary, a learned Man, solicited me, to know how he might Settle a farther correspondence in England, hee's very greate with S^r Andrew Fountaine, he hath already completed the series of the G. Duke's Medalls, and the Duke having many of a sort, he corresponds with my Lord Pembroke, and sends him many of which they haue duplicates and he sends them likewise in barter, what he hath to spare. They are now going uppon Shells, to putt in order likewise, and having many of a sort, they would be glad to haue a correspondence in England, to barter theyrs against some of those of the East and West Indies, which they chiefly want. If you had a mind I should be glad to be instrumental to introduce such correspondence, from him I beleive, you might haue seuerall things towards compleating your Museum, and you must also lett me know if there be any thing in these parts, you may desire that I may endeavor to serue you, as is my greate desire and I may in some degree haue meanes of doing itt. My way of liuing here wilbe priuate, nor indeed will my bad Eyes admitt of my much gadding abroad with any kind of pleasure they grow worse and worse, nor haue I hitherto met with any one among many professors, on whom I dar'd venture to be couch'd, at Pisa is one, as also at Florence, that haue done some cures, whom I purpose to consult.

The Grand Duke useth great endeavors to procure the Pictures of our greate Men, to putt into his Gallary, where he hath a noble collection, among the noble collection he hath of them of all Nations particularly hee's earnest to haue the Lord Bacon's, and that of S^r Isaac Newton. I wish you could putt me in a way to procure them, the Duke might not stand on the price they might cost, they shew'd me two or three Prints of S^r Isaac Newton, but I lik'd none of them.

I cannot forbare presenting my most humble service to S^r Isaac Newton and to whom else you may think fitt, they are so many espially of your so noble Society that haue obligeed me, as I cannot putt them in here, nor doe I care that my memory should be reviu'd, wishing I could be intirely forgot. I haue neuer bin better in health then in this long journey, and haue seene many extraordinary things, but to me now very insipid, and dull, when I thought of Crane Court, the Grecian, &c.

Sig^{re} Bianchi is about printing th' antient Tuscan inscription, that is on the Lappet of the so antient Etrurian statue in the Duke's Gallary, supposed a Pythagorian, with all th' other scrapps, and remaines of th' antient Tuscan Language, &c.

A Cavalier I haue forgot his name, who I met att D^r. Salinis, of some part of Lumbardy, esteemed a very learned Man, espially in the Greeke Tongue, told me, that he had the fortune to find lately att Verona, with an old neglected Library of Manuscripts, wholly forgotten for about 300 yeares, among which is a New Testament of S^r Isadore in Greeke, wherein is that famous passage in S^r John's Gospel concerning the three persons of the Trynaty, he intends to print itt, with a deartation, he saith S^r Isodore there writes, that to find out the truth of the Christian Religion, wee ought to search into the most antient records and fathers, not into the moderne &c. if you haue an oportuety pray present my service to D^r Clarke with itt, or who else you please of good Christians.

On a shipp called the Ruby, which may depart for London in a few weekes is laden a Grecian statue of Mercury, bought att Naples, by M^r Bateman, who hath bin traualing here, from among the goods of the famous family of the Caraffa, which beeing come to decay, a Fryer sould him this statue itt had no hands nor Feete, but else well preseru'd, and now restored by a schupor famous for itt att Florence, Sig^{re} Piemontesi, By th' understand^{re} of Sculpture, twas att Florence esteemed next to the Duke's Veneri, may some say tis equal to itt, beyond any other in Florence, or in Urope, the Captaines name is Martin and when arriues, may be worth your perusal, M^r Bateman bought itt for an inconsiderable sum but tis worth any Money.

Pray if you see S^r Thomas Hewett, present him my most humble service and tell him his friend Sig^{re} Gallileo is very well, but wishes himselfe in England againe, not beeing ouer well treated here, as to his salary, is much esteemed here, and building some houses, he hopes S^r Thomas recueied the things he sent him, for which he was puctually paid, but never heard from him since. Tis indeed a generall complaint, and I doubt deservedly that th' English are the least punctual in writing of any People.

Sig^{re} Tilly ouerser of the Phisick Garden att Pisa, I haue met with here, his brother is one of

the cheife officers in this Custome house, hee's very much the servant of you all, I purpose soone to waite on him att Pisa.

I beeing as yet an ideler, nothing of importance to doe, hauing such pleasure in any manner to converse with you, I haue endeavored to fill up my letter, something therein also may be of some diuertion to you.

Wee haue here for this season, very could weather the Mountaines about Florence couered with snow and the Haile in many places done greate damage to all sortes Fruit Corne &c and people feare such extraordinary causes may produce some ill extraordinary effects.

The Library I mention aboue at Verona was found waled upp in an old Wall. The Cauallier's name of Verona is Mafei who hath writ seuerall good things.

I shall not be farther troblesom, but t' assure you that I am in all sincerity

Your most obligeed humble servant

ROBERT BALLE.

DANTE AND HERODOTUS.

HAS not Sir Edward Sullivan overlooked the fact that in this passage Dante is primarily referring to hoarfrost? Snow falling is, no doubt, like enough to feathers; it would not need Herodotus or Pliny to tell him that. But snow lying does not bear the faintest resemblance to them; the only thing less like them, if possible, is rime on the grass. "Assemprar" is the regular word for "to exemplify" or copy a document, and the metaphor of the pen which soon wears out by use follows quite naturally, and has been found quite intelligible by every commentator of repute from the earliest times.

A. J. BUTLER.

"FUDGE!"

MANY are interested in the frequent occurrence of the word *fudge*! in Goldsmith's 'Vicar of Wakefield' (1766).

There is an excellent account of the word in the 'New English Dictionary,' which shows that the expression "you fudge it" was already known as early as 1700. But I observe no quotation dated between 1700 and 1766.

It seems to me not improbable that Goldsmith simply adopted the phrase from Macklin's play called 'Love-a-la-Mode,' dated 1759 or 1760—i.e., only six years before Goldsmith's novel; a play which he may easily have seen.

In Act II. sc. i. of that play a certain Squire Groom enters in a somewhat drunken condition, and describes a race between himself and Dick Riot after this fashion:—

"We were neck and neck, madam, for three miles, as hard as we could lay leg to ground—made running every inch; but at the first loose, I felt for him, found I had the foot—knew my bottom—pull'd up—pretended to dig and cut—all fudge, all fudge, my dear; gave the signal to pond, to lay it on thick—had the whip hand all the way—lay with my nose in his flank, under the wind—thus snug, snug, my dear, quite in hand," &c.

See the 'British Drama,' vol. v. p. 501, col. 1 (top).

WALTER W. SKEAT.

THE HIMYARITES IN RHODESIA AND MADAGASCAR.

South Hampstead, N.W., March 29, 1902.

IN his appreciative notice of 'The Gold of Ophir,' for which I am grateful, your reviewer raises two or three points of some interest to which I should like to offer a few words in reply. He suggests that the now lost inscription over the Zimbabwe gateway may have been not in the Himyaritic, but in the Kufic character, which might easily have puzzled even those learned Arab traders who in De Barros's time "were unable to read or say what writing it was." But all Arabs, learned or not, were familiar with the Kufic script, which was generally used in the inscriptions on their mosques. Hence, if they could not read it, they could at least "say what writing it was." Besides, Kufic dates only from about 637 A.D., when Kufa, which gives it its name,

was founded by Omar I. But this is far too recent a date for Zimbabwe, which all, I suppose, now admit was built in pre-Mohammedan times. At the same time I fully agree with the writer that "the singular lack of inscriptions is a serious obstacle to any identification of the age or race of the builders." Hence I have myself urged explorers to be "on the look-out for such relics" (p. 164), and Dr. Peters now writes me that he knows of two such "Himyaritic inscriptions" in the Inyanga district.

The reviewer further objects that

"by omitting the final vowels in what he calls the 'Neo-Arabic' numerals [i.e., the Malagasy weekdays] and retaining them in Himyaritic he endeavours to establish a relation between Himyaritic and Malagasy, which is at least not proven."

I submit that the relation is proven up to the hilt. I establish it, not by omitting the final vowels, but by comparing the whole body of the word, as thus: Malagasy, Alatsinainy; Himyaritic, Al-itznani; Neo-Arabic, El-etnèn. Here the Neo-Arabic—i.e., the relatively modern Koreish dialect of the Koran—shows the profound ravages of phonetic decay, while the Malagasy stands at the level of the Himyaritic of the rock inscriptions, from which all philologists will admit that it is necessarily derived. A reversal from El-etnèn to a form practically identical with the archaic Al-itznani is unthinkable. As well derive the Ital. *castello* from the Fr. *château* instead of from the Lat. *castellum*. But for further details on this crucial point I must refer the reader to the book itself, and also to the 'Madagaskars Land og Folk' (Christiania, 1876) of Rev. L. Dahle, who supports himself with the great authority of Prof. Fischer of Leipzig.

A. H. KEANE.

THE HENRY WHITE LIBRARY.

THE valuable and extensive library of printed books and illuminated and other important manuscripts of the late Mr. Henry White will be sold at Messrs. Sotheby, Wilkinson & Hodge's on April 21st and ten following days. Mr. White was for many years a generous and untiring book collector; many of his rarities were purchased from Mr. Quaritch, but he was also a frequent buyer in person at the salerooms. He would suddenly appear at a sale, buy almost everything that came along against all comers for half an hour or an hour, and then as suddenly disappear. He appears to have had no very well-defined weakness for any particular class or classes of books, so that his library is of an exceedingly varied and miscellaneous character. We get, for instance, a very fine copy of the *editio prima* of Aeneas Silvius, from Ulric Zell's press, ante 1470, rubbing shoulders with novels from the pen of Harrison Ainsworth, and a copy of the Bridgewater Treatises following close upon the heels of a series of editions of Boccaccio. Taken as a whole, however, the library is one of the most important—certainly the most extensive—which we are likely to see under the hammer during the present season.

The illuminated and other MSS. form a very important section of the collection. Three Antiphonarii of the fifteenth century are evidently, in the opinion of the cataloguer, the work of the same Italian scribes and miniaturists, the most important of the three having forty-one large finely painted and brilliantly illuminated initials of a very high style of Italian art; the volumes are uniformly bound in old Italian red morocco, and are lettered on the back "Libro Corali del Canto Ambrosiano." Of the Bible there are twelve MSS. of the thirteenth century and three of the fourteenth; one of the former is ornamented with 136 finely painted initials with characteristics which point to their being the work of an Anglo-Norman artist. A very

fine fifteenth-century MS. of the 'Chroniques de St. Denis,' with twenty-six painted and illuminated miniatures, was at one time in the library of the Duke of Buccleuch. The fourteen MSS. of the four Evangelists are noteworthy; the first of these is an important Byzantine codex, dating from about A.D. 1000, with full-page miniatures of all the four Evangelists; another, of about the same period, is decorated with a very fine early full-page miniature of St. Matthew.

Illuminated Horse form the most important section of the early manuscripts, and of these there are about forty examples, dating from the thirteenth and fourteenth centuries to the time when Verard's beautiful specimens of typography superseded the slow work of the scribe: they are, of course, all interesting, and, in various ways, important, whilst most of them contain beautiful miniatures. The Horse occupy nearly the whole of one day, and as the descriptive particulars take up some sixteen large pages of the sale catalogue, further details are not possible in this place. A finely decorated MS. of Justinianus, dating from the thirteenth century, may be mentioned on account of its nine painted and illuminated initial miniatures of figures in English costumes on blue and red grounds. The Missals, manuscript and printed, are twenty-two in number, but only two of the former are noteworthy on account of their illuminations, and the more important of these, an excellent example of fifteenth-century work, with twenty-two superb borders and a full-page miniature, is from the Hamilton Palace collection.

Mr. White secured but few examples of early English typography. A fairly good copy of Capgrave's 'Nova Legenda Angliæ,' from Wynkyn de Worde's press, 1516; a very fine one of Tunstall's 'De Arti Supputandi Libri Quattuor,' printed by Pynson, 1522, interesting as being the first book on arithmetic published in England; the same printer's issue of Froissart, 1523-25; the Ashburnham copy of Higden's 'Polychronicon,' printed by Treveris, 1527—these, with some editions of the Bible and Testament, are all the early English books which call for special mention.

The early books from foreign presses make a much better show, and a few of them may be specially mentioned. There are two copies of the extremely rare second edition of St. Augustine, 'De Civitate Dei,' lib. xxii., printed by Sweynheym & Pannartz at Rome, 1468, one of which came from Syston Park; a fine large and sound copy of the same and from the same press, 1470; and also one of the edition having in the text the peculiar R formerly attributed to Mentelin's press. The printed editions of the Bible (which, with those in MS., extend to over 110 lots) comprise first editions of the translations into French, Saxon (or Low Dutch), Dutch, Danish, Icelandic, Swedish, and Wendish. The English translations include a most excellent copy of "the Great" or Cromwell's Bible, 1539; a large and sound copy of the very rare edition printed at Rouen "at the Coste and Charges of Richard Carmarden," 1566; Matthew's Bible, 1549; the same revised by Becke and published by Day & Seres, 1549; the Bishops' Bible, 1568; and the first of the Geneva or "Breeches" Bible, 1560. The copy of Claudian, 'De Raptu Proserpine,' lib. iii., printed on vellum by Scinzenzeler, 1505, is described as probably the only one that has ever appeared for sale at auction; it is from the Wodhull collection. The several early editions of Dante include a fine copy of the Florence 'Convivio,' 1490, and the Aldine edition of 'Le Terze Rime,' 1502, the first book to contain the printer's celebrated device of the anchor. Ratdolt's first edition in Latin of Euclid, 1482; a copy of the first edition of the celebrated chronicle 'Fasciculus Temporum,' Cologne, 1474; a vellum copy of Gratianus, 'Decretum cum Glossis,'

printed by Schoeffer, 1472; a fine example of the first edition of 'H(ortus) Sanitatis de Herbis et Plantis,' *absque ulla nota*, in fine condition; the second edition of Lactantius, by Sweynheym & Pannartz, 1468; the first Dutch translation of Livy, Antwerp, 1541; the Seillière copy of the first book printed at Nuremberg, Retza, 'Comestorium Vitiorum,' 1470; and a fine copy of Valerius Maximus, from the press of the "R" printer, circa 1468-70, are included.

There are a good many interesting volumes which do not fall into either of the preceding categories, notably a scrap-book containing a collection of 52 original engravings and sketches of William Blake; a series of 19 original drawings by H. K. Browne; a collection of 53 very clever original drawings in oils upon brown paper of scenes in the life of Christ, by Gaspar de Craeyer, of whom Rubens declared, "Craeyer, nobody will surpass you"; the complete original MS. of Beaconsfield's 'The Rise of Iskander,' on 187 pages; and 10 original drawings in colours by Richard Doyle for a proposed illustrated edition by him of 'A Treatise of Fysshynge wyth an Angle.' W. R.

TOLSTOI'S ASTRONOMY.

Hedgecote, Glen Road, Jamaica Plain, Boston, Massachusetts, U.S.A., March 15, 1902.

My attention has just been called to an animadversion by Mr. W. Hale White on the vagaries of Count Tolstoi's astronomy. It seems to me that the novelist may be easily acquitted of blundering. Here is the passage:—

"It began to grow dark. Clear, silvery Venus low in the west, was already shining from behind the birches with her tender radiance, and high already in the east baleful Arcturus was now flooding the sky with his lurid fires. Above his head Levin found and lost the stars of the Bear. The woodspepe had now ceased to fly; but Levin determined to keep on until Venus, which he could see just below the branch of a birch tree, should come out above it, and until the stars of the Bear should be all clear. Venus had already come out above the branch, the wain of the Bear with its pole was by now wholly visible in the dark blue sky, but he was still lingering."

If it meant that Levin stood in one spot the astronomy would be ridiculous, but Tolstoi of course implies that Levin had somewhat changed his position. The sun had set behind the forest. As it grew dark Venus came out, and Levin could see it for a moment below one branch; then as he moved, perhaps descending towards the brook, he would see it come out above the same twig (*sutchok*) just as the branches of the trees would blot out first one star and then another of the Great Bear; until at last he found himself where the view would be unobstructed. As to Arcturus being in the east, it may possibly be that Tolstoi followed the Scriptural designation of the Great Bear: "Canst thou guide Arcturus with his sons?" But even if he meant Arcturus himself, and not the driver of the Wain, the baleful star is often far enough towards the east to justify the description.

The passage may display rather hasty composition, but it certainly does not convict Count Tolstoi of ignorance of astronomy. The verb *perekhodit*, which Mrs. Garnett translates "rise," signifies rather "cross."

NATHAN HASKELL DOLE.

Literary Gossip.

'RELIGIO LAICI,' by Prof. H. C. Beeching, is a series of essays, some of which have already appeared, addressed primarily not to the trained thinker and theologian, but to such persons of general intelligence and education as tend to create the main body of opinion about religious matters. It is aimed against certain prejudices which the

writer finds in the attitude of such persons to current views and controversies, and while in one essay he defends Walton's 'Life of Donne' against recent criticism, his chief endeavour is to show that Christianity is something more than Stoicism "touched with emotion"; to define and defend the special characteristics of the Church of England among other religious bodies; to defend modern clerical ideals against the common indictment of the clergy by the "man in the street"; and to discuss such questions as the poverty of the clergy, controversies about ritual, and religion in elementary education. The volume will be published by Messrs. Smith, Elder & Co. next week.

'NICHOLAS HOLBROOK' is the title of Miss Olive Birrell's new novel, which will be published in a few days by the same firm. In standing for the dockside constituency associated with his family Nicholas Holbrook, fourth of his name, realizes to the full the *damnosa hereditas* of slums on which his fortune has been built up by the land speculations of his ancestors. The sympathy with the people's sufferings, which finally triumphs in the sacrifice of his Sussex home and the redemption of his dockside tenants from misery, springs from the feelings which follow the discovery of two second cousins, boy and girl, who have fallen into poverty and life in this slumland, and are exploited for electoral purposes by the leader of the opposition to Nicholas, a demagogue journalist.

MR. AUBREY DE VERE's will names as his literary executors Mr. Wilfrid Ward, Mr. Wilfrid Meynell, Mrs. Towle (a daughter of Sir Henry Taylor and of the Hon. Lady Taylor, who was Mr. de Vere's cousin), and Miss Agnes Lambert, a lady who, as it happens, leads off with the first article in the April number of the *Nineteenth Century*. But the daily papers are incorrect in reporting that Mr. de Vere has left a small legacy to each of these literary executors. He has, in fact, left 50% to the first one who, in the order here given, will undertake the task of editing some correspondence he docketed before his death as "To be published"; and this task has now virtually been undertaken by Mr. Ward.

DR. JESSOFF is revising, so far as it has any need of the process, his 'One Generation of a Norfolk House,' a new issue of which, embellished by illustrations, will shortly be published by Messrs. Burns & Oates.

THE large first edition of the Bishop of London's new work, 'Under the Dome,' having been exhausted before publication, Messrs. Wells Gardner & Co. have in hand a second, which will be ready very shortly.

MR. ALFRED AUSTIN's new volume, 'A Tale of True Love, and other Poems,' which will be published on the 18th inst., will open with a sonnet addressed beyond the grave to R. L. Stevenson.

GENERAL SIR WILLIAM BUTLER has presented to the Irish Literary Society the MS. of his Cromwell lecture, so that its publication may be effected in the manner most agreeable and beneficial to the body before whom it was lately delivered.

MR. W. RIDLEY KENT writes:—

"The Night Side of London," mentioned in your Gossip last week, is not an original title, as an old friend of mine—Ewing Ritchie—used it for a book he wrote some fifty years since, giving an account of visits to the Oider Cellars, Judge and Jury, Music-halls, &c. I should think the book has long been out of print."

MESSRS. SOTHEBY & Co. will sell on Tuesday next, amongst other books, a rare collection of Sheridans. They include first editions of 'Pizarro,' 1799; 'The Duenna,' 1794; 'The Critic,' 1781; also the first London edition of 'The School for Scandal,' 1797; a Dublin edition of the same play, dated 1786; the rare first Dublin edition of 'The Duenna,' 1786; and London editions of 'The Rivals,' 'The Critic,' and 'The Duenna,' all bearing the early date of 1797.

The new president of the Paris Société des Gens de Lettres, M. Abel Hermant, must be one of the youngest men who have occupied that important post. He is just forty years of age, but has been an author for the last twenty years, his first book being the traditional volume of verse, 'Mépris.' M. Hermant has written a number of successful novels, some of which provoked a good deal of discussion, the best possible advertisement for a novel. His books exhibit a wide acquaintance with many phases of life—college, military, religious, and the fashionable world. One of them had the honour of being publicly burnt by a colonel at Rouen, and another received a similar attention at the École Normale.

The new number of the *Kant-Studien*, which opens the seventh volume of that publication, includes a reprint of a short paper by the philosopher, lately found by Prof. Reuter at Altona in a school reading-book. It contains definitions of the conceptions of "the possible" and "the impossible," of "probably," "improbably," and "certain," and of "luck" and "ill luck." These are applied by Kant in a humorous fashion to the chances in the lottery. The paper has an introduction and elucidations by Prof. H. Vaihinger, of Halle, who is co-editor, with Dr. M. Scheler, of Jena, of the periodical. The same number has an article by K. Vorländer on the 'New-Kantian Movement in Socialism,' by F. Medicus on Kant's philosophy of history, and by Dr. Stilling, the Strassburg ophthalmologist, on the 'Psychologie der Gesichtsvorstellung nach Kants Theorie der Erfahrung.'

SCIENCE

Head-Hunters, Black, White, and Brown.
By Alfred C. Haddon, Sc.D., F.R.S.
(Methuen & Co.)

THE recent anthropological expedition to Torres Straits, under the auspices of the University of Cambridge and the leadership of Dr. A. C. Haddon, is fresh in the memory of all who are interested in anthropological and ethnological problems, and especially of those who know Dr. Haddon's unique sympathy with the native mind and his power

of getting into touch with it. In view of the constitution and equipment of the expedition, results of first-class importance were expected, and Dr. Haddon's book makes it apparent that no disappointment need be feared. Yet the present volume, though it raises far more points of interest than can even be indicated within the limits of a notice, is little more than an index to the vast mass of data accumulated in the different fields of investigation. The classification of the scientific results is necessarily a work of time, and pending the appearance of the series of monographs to be issued by the Cambridge University Press, one of which we noticed on January 11th, Dr. Haddon's volume is very welcome.

Viewed merely from the literary standpoint the present book leaves something to be desired, both in arrangement and expression, but the defects of form appear to be in large measure the defects of the writer's qualities. There is abundant evidence that Dr. Haddon has desired at all hazards to avoid the smallest exaggeration of language, and all risk of reading into his evidence more than it contained. In a word, his object has been to record a series of facts, of a kind peculiarly difficult to record, rather than to embody them in literary form.

The work done by the expedition falls under three heads: (1) "head-hunting" proper, including not merely the collection of skulls, but the measurement of as many living individuals as possible; (2) experimental studies in the psychology of primitive peoples; (3) studies in ritual, magic, and folk-lore. The details of the anthropometrical results, and the light thrown by them on ethnic problems, are obviously outside the scope of a work intended for the general reader. The psychometric data, too, are highly technical; their importance may be measured by the fact that Dr. Haddon and his colleagues were the first thoroughly to investigate primitive peoples in their own country, and that never before had a well-equipped psychological laboratory been set up among a people scarcely a generation removed from perfect savagery. It is interesting to note that temperament counts for nearly as much among, for example, the Murray Islanders as among ourselves:—

"There was at one extreme the slow, steady-going man, who reacted with almost uniform speed on each occasion: at the other extreme was the nervous, high-strung individual, who frequently reacted prematurely."

Visual keenness, though superior to that of normal Europeans, was not markedly so. Dr. Haddon suggests that much that passes for abnormal visual acuity is really a highly trained power of observing detail. Colour blindness was absent, except in the case of one district, but, on the other hand, the Torres Straits Islanders were at a somewhat low stage of colour discrimination. Different islands differed in this respect, but generally

"there were definite names for red, less definite for yellow, still less so for green, while a definite name for blue was either absent or borrowed from English."

One curious discovery was that

"in many cases native children, when asked to write with the left hand, spontaneously wrote mirror writing, and all were able to write in this fashion readily. In some cases children, when

asked to write with the left hand, wrote upside down."

However we look at it, the phenomenon is a curious one. With regard to the inversion, the present writer has observed that some children draw upside down or right side up indifferently, and apparently fortuitously. It would be interesting to know whether these inversions were peculiar to the left hand.

In the region of native custom and folklore Dr. Haddon has collected a large amount of valuable information. Under the influence of Christian teaching and in contact with a more advanced material civilization the older culture is fast passing away. In Murray Island the younger men know little of the old traditional practices, and only a few of the older men, who will die in the course of a few years, can narrate accurately the details of the bygone ritual. The mental attitude is sometimes very curious. Two converted natives consented, with a reluctance which was half faith, half fear, to manufacture masks for a rehearsal of the old ceremonies of initiation, but only on condition of receiving a half-sovereign in gold apiece to put in the collection plate on Sunday. Little higher, however, was the level of their Samoan pastor, who, alarmed at the recrudescence of interest in the "old-time fashion," denounced the awful fate in store for transgressors, who, in the world to come, would be soaked in kerosene and set on fire. In Mabuag, on the other hand, the old cult was to a much greater extent a thing of the remote past. The inhabitants felt a proper contempt for the less advanced Murray Islanders, and spoke deprecatingly of them as "people who eat frogs." Really, as Dr. Haddon rather wickedly remarks, "people are much alike all the world over." Among the various rites collected are those for making rain, raising wind, ensuring fertility in the land and abundant catches of turtle and dugong, for discovering the guilty, for divining the future, for curing disease, and, in short, for conducting on successful lines all affairs in this life and the next. Dr. Haddon managed to secure the working outfit of a sorcerer, which contained, among other items,

"a small pointed coco-nut receptacle: the medicine inside was kept in place by a plug of bark cloth. When wishing to harm a person, the coco-nut is pointed to the place where the patient sits. Attached to this was the lower jaw of a baby crocodile. This makes dogs kill pigs.....A spine of a sting ray. When a man is enamoured of a girl in another village who will have nothing to say to him, he takes the spine of the sting ray, sticks it in the ground where the girl has been, puts it in the sun for a day or two, and finally makes it very hot over a fire. In a couple of days the girl dies.....A smooth ovoid stone, three inches in length, closely surrounded with netted string, has had pink earth rubbed over it, and was enveloped in a piece of black cloth, which was part of a man's belt. This is taken into the garden at planting season and held over a yam, then water is poured over the stone so that it falls on to the yam. Several pieces of resin were tied together with string in three little parcels, one having leaves wrapped round the resin. They were inside a small netted bag.....It is a turtle or dugong charm."

Such an outfit ensures a respectable amount of control over the vicissitudes of life.

Among the ceremonies actually witnessed were those for the initiation of young men and the rain-making charm in Murray Island; a very interesting dance to secure agricultural fertility by women in Hood Peninsula; and the modes of divination by means of a pig's liver, and of curing the sick by magic, in Sarawak. Another interesting line of research is that into children's games and toys. Attention has recently been called by Mrs. Gomme and others to the anthropological value of the former, and Prof. Haddon suggests that the latter might conceivably throw some light on the problems of race migration.

We have no space to speak of the chapters dealing with Sarawak, although these are perhaps the most interesting in the book. Dr. Haddon had the good fortune to come on many typical examples of ritual and magic, some of them connected with that cult of the skull which has given certain of the tribes an unenviable notoriety. The volume is a notable contribution to our knowledge of the mental processes of primitive peoples and an earnest of the wealth of material to be expected when the full results are available.

THE Royal Society has issued a new edition of its useful *Record*, a publication which contains historical information, as well as accounts of the various trusts and general functions performed by the Society as the representative scientific corporation of the country. The volume is considerably extended, compared with that of 1897, inasmuch as two lists of Fellows, presumably complete, from the foundation, are included, one arranged alphabetically, the other chronologically, and brought down to December, 1900. They should prove of decided advantage for purposes of reference, since the only general register hitherto available has been that contained in Thomson's 'History of the Royal Society,' published in 1812, a work now somewhat difficult of access. Moreover this, although commendably accurate on the whole, contains names of persons who do not seem to merit inclusion. Amongst new matter we note the terms of the Warrant for the Board of Visitors of Greenwich Observatory, particulars of the National Physical Laboratory, and the Gassiot Trust, now absorbed by that institution, and an interesting account of the International Catalogue of Scientific Literature which is in active preparation under the control of Dr. H. F. Morley.

BOOKS ON BIRDS.

Birds and Man. By W. H. Hudson. (Longmans & Co.)—Rather more than half the matter contained in this volume has appeared, as the author tells us, in various periodicals, and the pleasantness of Mr. Hudson's conversational style as well as the obvious sincerity of his utterances form, perhaps, a valid excuse for the collection of these stray leaflets. The paper and the type are undoubtedly good, the book is light in the hand, and as a companion on a railway journey it will be found agreeable. When the author has something to say he can say it very well, especially as regards Argentina, where the greater part of his life has been passed; and one of the best bits in this book is in a chapter on geese, wherein he harks back to the southern frontier of Buenos Ayres, frequented during the cold months by large flocks of upland geese. Most of these had taken wing for their Magellanic breeding-grounds, but a pair were delayed because the female was obliged to walk, owing to a broken pinion. The male accompanied her on foot, though at a more rapid pace, but each time that he realized the backwardness

of his companion he would fly to her, and then again push on, as if to show the way, calling to her with his wildest and most piercing cries:—

"In that sad, anxious way they would journey on to the inevitable end, when a pair or family of carrion-eagles would spy them from a great distance—the two travellers left far behind by their fellows, one flying, the other walking; and the first would be left to continue the journey alone."

It is easy to understand that when a naturalist of Mr. Hudson's keen perception arrived in this country and began to go up and down in it he was struck by many things which appeared new to him, and he felt impelled to record his impressions thereon. Not content with this, however, he is somewhat aggressive with regard to our supposed want of appreciation or discrimination of the notes of various small birds—forgetting that few persons "render" notes alike. For instance, not every one will agree with Mr. Hudson that the ordinary note of the magpie "resembles the broken or tremulous bleat of a goat." With regard to many of those birds which he has designated "vanishing species," his hatred for the "cursed collector" often leads to an undue display of zeal, and thereby to the weakening of his case through over-statement. This is to be regretted, because his intentions are good and deserve the sympathy of every true naturalist. So warm does he become that many of his readers may wonder whether he derives the greater pleasure from his advocacy of "Birds" or his belabouring of "Man." He goes so far as to suggest the passing of a law to forbid the making of collections of British birds by private persons. In an article on the Dartford warbler, and its scarcity at the present day in Kent, Surrey, and Hampshire, he throws the blame upon the well-known Smithers of Churt, who was employed by Gould and other collectors to obtain a few birds and—in the aggregate, spread over many years—a considerable number of eggs; but all this was thirty years ago. Nature has been the prime factor in the diminution of this southern gorse-loving species, which is hardly known to the north of Suffolk; for, owing to the fact that it is a resident and not a migrant, a severe and prolonged winter, especially if followed by a second, diminishes the stock in such a way that years may be required for recovery. Of course in such circumstances the taking of a nest or the destruction of a pair of birds inflicts wounds which, under normal conditions, would be mere pin-pricks. That the bird is no longer to be seen on Blackheath, Wimbledon Common, Sunninghill, or at its name-giving Dartford is, indeed, owing to man—but to the builder and the occupier, not the collector. That much-abused person has, however, to answer for the temporary extirpation of a breeding species, the honey buzzard, in the New Forest; but the crime was that of one man, a solicitor and land agent, whose gigantic and fraudulent bankruptcy is still notorious. He, being *profusus alieni*, paid large sums not only for the eggs, but also for the young and the parent birds, thereby effectually putting a stop to the annual return of summer migrants to a locality which they had learnt to know and like. But all this was in the early "seventies," and, with that exception, the records of the breeding of this species in Great Britain have been few and far between since Gilbert White described the often-cited instance in Selborne Hanger. To speak, as Mr. Hudson does, of this species having been exterminated during the last fifteen years in a country where it had doubtless bred "for thousands," is a specimen of his inflated style, for every ornithologist who has studied distribution is aware that the British Islands lie to the westward of the main lines of the great migrations of this species, and only the mere fringe is likely to pass over our woodlands. Space will not permit of allusions to the many other species which, according to Mr. Hudson, are being gradually

extirpated, most of them, as we believe, owing to drainage or increase of population; but when we find the stork enumerated among the species which have formerly bred in these islands, or would breed if they had a chance, we must enter a protest against such loose declamation. There is not the slightest evidence that the stork has ever nested—in a wild state—in Great Britain, and even so far back as 1544 Dr. William Turner, who knew East Anglia particularly well, expressed his surprise that the bird should be of such rare occurrence there at any time of the year, while it was so common no further away than Cologne.

'The Strange and Beautiful Sheldrake' is a remarkable title for a chapter on a bird which is common in suitable localities, and if it is not so abundant as Mr. Hudson could wish upon "the south coast," the reason is that extensive sandhills, in which the bird can burrow its nesting-place, are few and far between; but it can be studied to advantage no further off than Somerset. That county supplies material for another chapter—namely, on its ravens; and Mr. Hudson remarks upon the survival there of the superstition that it was unlucky to kill those birds, however much the landowners might desire their destruction by some other person. We are rather surprised that he does not refer to Coleridge's weird ballad on the raven, and the sinking of the ship containing timbers from the oak-tree which it had planted and in which it had afterwards built a nest. But he describes at considerable length a conflict between a peregrine falcon and a raven, and moralizes thereon in the following characteristic passage, with which this notice must end:—

"Thinking.....of the raven's savage nature, Blake's 'Tiger, tiger, burning bright,' came to my mind, and the line—

Did He who made the lamb make thee?

We can but answer that it was no other; that when the Supreme Artist had fashioned it with bold, free lines out of the blue-black rock, he smote upon it with his mallet and bade it live and speak; and its voice when it spoke was in accord with its appearance and temper—the savage, human-like croak, and the loud, angry bark, as if a deep-chested man had barked like a blood-hound."

Such a special creation—far superior to that of mere specialization by evolution—does indeed give the raven a right to take its place at the very top of the highest order, Passeres!

Bird Hunting on the White Nile, by Harry F. Witherby (Knowledge Office), is the brightly written narrative of a naturalist's expedition to the Soudan in April and May, 1900. The journey was undertaken for the express purpose of adding to our knowledge of the birds and beasts of a district which had, unavoidably, remained unvisited by English naturalists for at least fifteen years, although it was not altogether unknown to science, owing to the researches of Brehm, Von Heuglin, and Von Müller, long before the troubles caused by the Mahdi and the Khalifa. Mr. Witherby, accompanied by two taxidermists, one of whom was a successful photographer, penetrated as far south as El Kawa, about 150 miles in a direct line to the south of Khartoum. From a scientific point of view mammals were scarce, but even so new species of bat, mouse, and hare were recorded; while a distinct form of flea was discovered, and has immortalized its finder under the name of *Pulex witherbyi*. Birds, however, were abundant, and the graphic narrative of the author's impressions of the country and its inhabitants contains numerous allusions to the avifauna. This is supplemented by an excellent list, but the author has duly remembered that the ordinary reader might be bored by too ample details on this subject, and has contented himself with references to the pages of the *Ibis*, wherein all these are set forth for the benefit of ornithologists. We therefore make no remarks upon the rarities obtained, and confine ourselves to a pretty incident with regard to a small bird which

is a summer visitor to Great Britain—namely, the lesser whitethroat. During an illness, a bucket of water was kept in Mr. Witherby's tent near his bed, and the little warbler found this out, perching upon the sufferer's arm, and whenever Mr. Witherby splashed his hand in the water, the bird would hop down and suck the drops of water from his fingers. The whitethroat was always thirsty, and although the river was near, it seemed to prefer drinking in this way. "I missed it much on moving from this camp," says the narrator, and we can well believe it. Altogether this is a very pleasant and thoroughly genuine little book of fewer than 120 pages, written without affectation or effort, prettily illustrated, and furnished with a good index.

Birds' Nests, by Charles Dixon (Grant Richards), bears as its second title 'An Introduction to the Science of Caliology,' and the importance of this "science" is insisted upon three times in the preface. The student of this is called a "caliologist," while "procreant cradle" is a term to which the author seems partial. We are told in the introductory chapter that Darwin, "like so many other compilers before him," has been misled by Gould "in giving as evidence of a taste for the beautiful in birds what in reality is nothing of the sort," decoration being, in the author's opinion, due to a desire for concealment. Nestless birds, annexers of the nests of others, builders of crude nests, open nests, domed, roofed, and pendulous nests, are successively passed in review, and the old remarks are made about the eggs of some species being white because they are laid in holes or burrows. Except in size, there is no difference between the white egg of the storm-petrel, which is laid in a hole, and that of the albatross, which is deposited in a large open nest, and the reason awaits explanation. The work is illustrated, and there is a good index.

SOCIETIES.

SOCIETY OF ANTIQUARIES.—*March 13.*—Viscount Dillon, President, in the chair.—Mr. T. F. Kirby, Local Secretary for Hants, exhibited a number of documents relating to the manor of Ropley, which was formed between 1390 and 1476 by throwing together a number of tenements and small properties acquired by purchase. The manor now belongs to Winchester College.—Mr. C. A. Markham, Local Secretary for Northants, read a report on the Eleanor Cross near Northampton, which has now passed into the possession and custody of the Northants County Council, in accordance with the powers conferred by the Ancient Monuments Protection Act (Extension) of 1900. Mr. Markham also reported the discovery of a number of moulded stones built up in the tower of St. Peter's Church, Northampton.—Sir J. C. Robinson exhibited a small book with gold and enamelled covers and engraved silver leaves, which he submitted was a rare example of such jewels, perhaps of French origin, and of a date not later than 1300.—Mr. C. H. Read found a difficulty in reconciling the appearance of the outside with that of the leaves within, as there seemed to be a distinct difference in their respective dates.—Mr. Micklethwaite called attention to the form of prayer engraved on the leaves, which was not popularly in use in England before the sixteenth century, and not officially until somewhat later.—Sir E. M. Thompson expressed an opinion that the writing was not of the style of the thirteenth or any succeeding century.

March 20.—Viscount Dillon, President, in the chair.—Mr. O. M. Dalton read a paper (illustrated by lantern-slides representing objects in various museums) on the Oriental origin of the early Teutonic fashion of inlaying jewels and ornaments with garnets and glass pastes. This style of jewellery might be traced from Egypt, through Assyria and Persia, northward to Western Siberia, whence it crossed the Ural Mountains into Southern Russia. Here it was adopted by the Goths, who transmitted it to the other Teutonic peoples. The most salient point in its history was its long connexion with Persia, and its descendants were widely disseminated in Central Asia at the present day.—Sir G. Sitwell exhibited an unknown early edition of Clemenard's 'Institutiones in Græcam Linguam,' printed probably abroad in 1587, with the arms of Cambridge University stamped on the sides. It appears to have belonged to George Sit-

well, of Eekington, who reached the age of eighteen years in 1587, and afterwards to George, Godfrey, and Henry Wigfall, the sons of Henry Wigfall, of Carter Hall, in Eekington.

NUMISMATIC.—*March 20.*—Sir H. H. Howorth, V.P., in the chair.—The following exhibitions of coins were made: Mr. F. A. Walters, a shilling and sixpence of Philip and Mary, the latter piece being rare as having the date beneath the busts on the obverse.—Mr. L. A. Lawrence, a Wolsey groat without the initials T. W.,—Mr. P. Carlyon-Britton, two St. Peter pennies struck at York, of a somewhat smaller size than usual.—Mr. Percy H. Webb, a Roman second brass of Julia Aquilia Severa.—The Chairman read a paper on 'The History and Coinage of Artaxerxes III., his Satraps and Dependents.' After an account of the history of this period, founded to a great extent on the recently discovered inscriptions, he showed the bearing of the new light thus obtained on the numerous and intricate questions relating to the coinage. He maintained that throughout the Achaemenid period the precious metals circulated simply by weight in the purely Persian provinces of the empire. The actual coins—the gold darics and the silver sigloi—which we possess of this dynasty were struck solely for those districts in which the Greek element prevailed, and they were struck, moreover, to a very considerable extent for the payment of Greek mercenaries. With regard to these darics and sigloi Sir H. Howorth contended that, although they could undoubtedly be arranged roughly into an earlier class and a later class, yet there was no sufficient evidence to justify the attribution of different specimens to each particular member of the Achaemenid dynasty, as proposed by M. Babelon in his great work 'Les Perses Achéménides.' In conclusion, he stated that his investigations into the history and numismatics of this period had led him also to make several new attributions of coins to the various satraps and dependents of Artaxerxes III.

LINNEAN.—*March 20.*—Prof. S. H. Vines, President, in the chair.—Mr. E. J. Butler was elected, and Messrs. W. E. de Winton, C. E. Salmon, and T. W. Sanders were admitted Fellows.—Prof. J. C. Bose read a paper on 'Electric Response in Ordinary Plants under Mechanical Stimulus.' He first explained his apparatus and methods, and then performed, with the aid of his talented assistant, a series of experiments showing electric response for certain portions of the plant organism, which proved that, as concerning fatigue, behaviour at high and low temperatures, the effects produced by poisons and anaesthetics, the responses are identical with those hitherto held to be characteristic of muscle and nerve and of the sensitive plants. He drew the final conclusion that the underlying phenomena of life are the same in both animals and plants, and that the electrical responses which he had demonstrated are but the common physiological expression of these.—A discussion followed, in which Prof. Marcus Hartog and Prof. S. H. Vines took part.—Dr. O. Stapf read a paper on the fruit of *Melocanna bambusoides*, Trin., an endospermless viviparous genus of Gramineæ. Fruits of this very singular grass, collected last year, were forwarded through Mr. Wild, Conservator of Forests, Bengal. They are of the shape and size of small apples or inverted pears, usually terminating with a short or long beak, the longest measuring as much as five inches. They consist of a hard, thick, fleshy pericarp, which contains a great deal of starch stored in a parenchymatic tissue, of a testa developed as nutrient layer and present in the mature fruit in an "obliterated" condition, and an embryo possessing an enormous ellipsoid scutellum which fills up the large central cavity of the pericarp, or is partly empty. The epidermis of the scutellum is developed as haustorial epithelium of the kind characteristic of grass-seeds, so far as it is in contact with the pericarp, or rather the nutrient layer. It is traversed by numerous vascular strands, which start from a plate of tangled strands, in the axis of the embryo, and send out innumerable branchlets near the surface of the scutellum. The fundamental tissue in which the strands are embedded is delicately walled parenchyma, full of starch. There is no endosperm. Germination starts while the fruits are still on the tree, and the young shoots may attain a length of as much as six inches, whilst a bundle of roots is formed simultaneously. During germination the scutellum acts on the pericarp as it acts in typical grasses on the endosperm, depleting not only the store of starch and other nutrient matter deposited in the cells of the parenchyma, but finally inducing also the partial solution of the cell-walls. This structure of the fruit of *Melocanna* is almost unique in grasses, and was not known before. It is probably repeated, although with some modifications, in the genera *Melocalamus* and *Ochlandra*, which the author intends to make the subject of another paper.

—In the discussion which followed, Prof. Bower and Mr. C. B. Clarke took part.—Messrs. A. O. Walker and A. Scott read a paper on Crustacea Malacostraca from the island of Abd-el-Kuri, in the Red Sea, collected by Messrs. H. O. Forbes and W. Ogilvie Grant during their expedition to Socotra in 1899. The specimens described were picked out of the residue from a collection of Algae procured in April of that year, in rock-pools and tidal inlets on the above-named island. Of thirteen species thus obtained, seven at least were described as new to science, and three were regarded as belonging probably to new genera. One of these genera (*Kuria*), it appeared, could not be referred to any of the recognized families of Amphipoda.

ENTOMOLOGICAL.—*March 19.*—Dr. F. DuCane Godman, V.P., in the chair.—Mr. B. W. Adkin, Mr. E. D. Bostock, Mr. H. Edelstein, Capt. F. W. Hutton, Mr. F. W. L. Sladen, and Mr. G. O. Sloper were elected Fellows.—Mr. W. J. Kaye exhibited a number of insects from British Guiana, many of them taken by himself, illustrative of Müllerian mimicry.—The Chairman remarked that in these regions many different forms of the same butterfly would often occur within a radius of fifty miles, showing a wide range of variation.—Prof. E. B. Poulton exhibited cocoons of *Malacosoma neustria* collected by Mr. Hamm in 1900, spun upon black currant and apple trees in his garden at Oxford. All of them had been attacked by birds through the leaf, this being the thinnest part of the cocoon, and the pupa thus more easily abstracted. With regard to the resting habit of *Hybernia leucophaea*, he said that he had observed that this moth usually rested in a horizontal position.—Dr. Longstaffe said that all the specimens he had observed on green stems affected a similar position, and that he had only found one on a birch tree.—Mr. M. Jacoby said that he never found the species on oak at all, but on palings, also in the same position, which facts, Prof. Poulton said, tended to show that the protective instinct of the species was retained in such localities.—Mr. Porritt exhibited two bred black *Larentia multistrigaria* from Huddersfield, and said that the dark form was rapidly increasing in Yorkshire. Of those already emerged and reared from the same brood, three were normal and two dark.—Dr. F. A. Dixey read a paper, illustrated by lantern-slides, entitled 'Notes on some Cases of Seasonal Dimorphism in Butterflies, with an Account of Experiments made by Mr. Guy A. K. Marshall.' He said that he had long since formed the opinion that *Catopsilia crocale*, Cram., was specifically identical with *C. pomona*, Fabr., and had suspected that the differences between them might prove to be seasonal in character. The belief in their specific identity was held by Piepers and by De Nicéville, neither of whom, however, thought that the dimorphism thus shown had any relation to the seasons.—Col. Yerbury said that a temporary rainfall in a dry season in dry places had a marvellous effect in producing intermediate and wet-season forms.—Mr. F. Merrifield pointed out the difference between experiments upon tropical and European species. In the tropics there are not any very great distinctions of seasons and temperature, whereas in temperate climates the seasons are clearly marked off from one another.—Prof. Poulton expressed his opinion that by breeding species through Mr. Marshall had proved that one form gives rise directly to the other, the pairing of the two forms being a biological test of very considerable value.—Col. Swinhoe, Dr. Jordan, and the Chairman also joined in the discussion.—Prof. Poulton read a paper on 'Mimicry illustrated by the Sanger-Shepherd Three-Colour Process,' supplementary to his paper read at the meeting of the Society on March 5th.

INSTITUTION OF CIVIL ENGINEERS.—*March 25.*—Mr. C. Hawksley, President, in the chair.—The papers read were 'The Greenwich Footway-Tunnel,' by Mr. W. C. Copperthwaite, and 'Subaqueous Tunnelling through the Thames Gravel: Baker Street and Waterloo Railway,' by Mr. A. H. Haigh.

MEETINGS NEXT WEEK.

- Mon. Royal Institution, 5.—General Monthly.
- Society of Engineers, 7.—Australian Timber Bridges and the Woods used in their Construction, Mr. H. E. Bellamy.
- Aristotelian, 8.—Hegel's Treatment of the Categories of Quality, Mr. J. E. McTaggart.
- Institute of British Architects, 8.—Inlay and Marquetry, Messrs. W. Aumonier and Heywood Sumner.
- Tues. Royal Institution, 3.—Recent Methods and Results in Biological Inquiry, Lecture I, Dr. A. Macfadyen.
- Institution of Civil Engineers, 8.—Discussion on 'The Greenwich Footway-Tunnel' and 'Subaqueous Tunnelling through the Thames Gravel: Baker Street and Waterloo Railway.'
- Society of Arts, 8.—Street Architecture, Mr. Hereford Pile.
- Wed. Society of Arts, 8.—Census and Gibraltar, Major-General J. F. Crease.
- Tues. Royal Institution, 3.—The Oxygen Group of Elements, Lecture I, Prof. Dewar.
- Mathematical, 5.—A Note on Divergent Series, Dr. Hobson; 'Stress and Strain in Two-Dimensional Elastic Systems,' Prof. Love.
- Institution of Electrical Engineers, 8.—Discussion on 'Problems of Electric Railways.'

- FRI. Astronomical, 5.
 — Philological, 8. — The L. Words I am editing for the Society's
 Oxford Dictionary, Mr. H. Bradley.
 — Royal Institution, 9. — 'Problems of the Atmosphere,' Prof.
 Dewar.
 SAT. Royal Institution, 3. — 'British National Song,' Lecture L, Dr.
 W. H. Cummings.

FINE ARTS

Sir Henry Raeburn. By Sir Walter Armstrong. (Heinemann.)

THIS sumptuous record of Raeburn's work was originally undertaken by the late R. A. M. Stevenson, but his work was cut short by death and Sir Walter Armstrong has completed it, or rather, seeing that Mr. Stevenson's work had not gone beyond an introductory chapter, he has started afresh and told the whole story in his own words, leaving Mr. Stevenson's introduction as it was.

Mr. Stevenson was a critic who propounded his particular view of art with great cogency and vigour. That view was, we think, somewhat narrow and unfruitful. It was based on the doctrines current in Parisian studios in the critic's younger days, and he never appears to have acquired a more liberal or comprehensive idea of the nature of art than those enthusiastic generalizations of youthful painters allowed. For him painting began with Constable and Raeburn, with a retrospective glance at Velasquez and Franz Hals, and reached its climax in Rousseau and Carolus Duran. It was, indeed, the doctrines propagated in the studio of Carolus Duran that supplied Mr. Stevenson with his canon of art. And they were principally the doctrines of direct painting, of evident brushwork, and of the correct rendering of values, while the severest anathema that could be hurled against a work of art was implied by the word "literary." At this distance of time it may seem strange that a few technical rules, combined with a contempt of all that the higher efforts of the creative imagination have accomplished, should have inspired such constant faith and such fervent enthusiasm in the disciples who imbibed these notions. But their immense influence on modern art cannot be denied.

Raeburn therefore was the one of all the older masters of whom Mr. Stevenson was peculiarly fitted to speak, for to some extent Raeburn's works foreshadow the practice he so intensely approved. To some extent only, for it is curious how much less they do so than Mr. Stevenson imagined. Having once accepted Raeburn for some of his qualities, his obtrusive brushwork and his strongly marked planes, he appears to have been blinded to the fact that in a large number—we believe the majority—of his works he employed a technique totally opposed to the principle of direct painting. In his early works, certainly, his technique was similar to that of Reynolds: a monochrome underpainting, an impasto in a few simple colours, and a final glazing; while in almost all his pictures an impartial inspection would show the use of a methodical and traditional technique such as would have appeared a noxious refinement of cookery to the pupils of M. Duran.

This may seem a small point, and, indeed, it might be easily overlooked if Mr. Stevenson had not endeavoured to make of it the corner-stone of his monument to Raeburn—

had he not endeavoured to prove not merely that direct painting is a good method, but also that it is the only proper method of painting in oils. By direct painting he means the attempt to mix the colours on the palette from the first in exact imitation of the colours of nature, instead of aiming at the final effect by carefully planned stratagems, such as *chiaroscuro*, dead colouring, and glazing. To mitigate the vast weight of authoritative tradition which lies against this view he even suggested that Leonardo da Vinci was on his side, a statement which any of that master's unfinished pictures, or, to a discerning eye, any of his finished ones, effectively disprove. He even tried to get support from the practice of the great Venetians, but here the evidence of his own senses was too strong for him, and he had to be content with saying that their methods were less roundabout than those of Reynolds.

To what strange perversions of judgment this doctrinaire view led Mr. Stevenson we may judge not only by the serious misapprehension of Reynolds's art which he expressed, but also by the still more astounding view that "if Thomson of Duddingstone had been a professional, probably he would have surpassed Turner and forestalled Theodore Rousseau." Those who know the theatrical and factitious pretence of Thomson's larger landscapes—we do not deny the slight, but genuine charm of his smaller sketches—can only suppose that a national bias in favour of a fellow Scotsman led Mr. Stevenson astray, but even this cannot be argued in extenuation of the implied superiority of Rousseau over Turner! He then propounds a sum in proportion: as Thomson surpassed Turner, so Raeburn surpassed Reynolds. We might be content to keep the ratios, but we must be permitted to invert the integers.

It cannot have been an altogether grateful task to Sir Walter Armstrong to complete a work laid down on such lines. To a writer of wider sympathies and more extensive knowledge it was impossible to keep up the dithyrambic strain of Mr. Stevenson's panegyric. Sir Walter could not shut his eyes so complacently to Raeburn's many and serious shortcomings: to his failure as a colourist, to the insensitiveness and the blockishness of much of his brushwork. Nor could he fail to recognize how much Raeburn owed to his greater English contemporaries—above all, to Reynolds. We feel all through the new part of the study the trace of a strain to put Raeburn's case in the best light possible without losing a proper sense of proportion. The writer is to be congratulated certainly on having made a very readable book out of rather intractable materials. There is nothing of particular interest to record in Raeburn's life. He was, like many great artists, a respectable and thoroughly domesticated *bourgeois*. He married while young a woman with more money and years than himself, and, except for one visit to Italy, passed in Edinburgh a life of undisturbed contentment and uninterrupted success, entirely devoid of incident. Nor was he, though a man of sound sense and a keen observer, really at all remarkable for his intellectual or imaginative gifts. His worthy but prosaic temperament is, in

fact, evident in all his works, and is, we think, alone a sufficient answer to those who would claim for him a place in the first rank of portrait painters. He studied hard, no doubt, to overcome his deficiencies; he tried to give his portraits a certain glamour, sometimes by a forced and theatrical illumination—for example, in his Sir John and Lady Clerk, and his Henry Raeburn on a pony—sometimes, especially in his later work, by an exaggerated sentimentality of pose and expression. Both these tendencies laid him open to the unfortunate influence of Sir Thomas Lawrence, and all traces of the sobriety and dignity of tone which mark his earliest and in some ways his best work, the George Chalmers of Pittencrief, disappear. In the direction of obvious sentimentality, and that flattering and unctuous quality of surface which appears always to accompany it, he certainly was a pioneer, but these are discoveries for which one can scarcely be grateful. Nevertheless, in spite of his by no means strict taste and the commonplaceness of his mental habits, he was a very gifted portrait painter, a keen and straightforward observer and recorder of character so far as his perceptions allowed; above all, he had the gift of making his figures live, which undoubtedly implies a certain synthetic power, though it is consistent with a slight appreciation of the intenser expressiveness of beauty. Raeburn's concerns were, Sir Walter Armstrong says, as far removed as possible from all that forms the matter of Reynolds's discourses, and he adds that if Raeburn talked to Reynolds on his return from Italy his conversation would not have been likely to please Sir Joshua. We can well believe it, though we cannot share in the implied approbation. Sir Walter, by - the - by, in taking his hero to Italy, turns aside to deliver one more thrust at Sir Joshua's character. Raeburn came to visit Reynolds on his way through London, and, though he was then an unknown artist, Reynolds took an interest in him, and with great delicacy offered him pecuniary assistance if he should want it for continuing his studies. But Sir Walter will not allow this as telling in favour of Reynolds's goodness of heart. He first postulates Reynolds's stinginess, and then wonders at the merit which could extract such an offer from the older man! This, we protest, is not a fair reading of a very pleasing episode. It is hanging a dog for the bad name one has previously bestowed on him.

Sir Walter's classification of Raeburn's work into various periods, and his explanation of the changes his style underwent, are admirably clear, and his detailed criticism of the composition of certain pictures eminently just. With the help of a little slang, and some analogies from golf, he even makes the mysteries of "handling" lively reading.

The reproductions are perfect, though they do not, it is true, give an exact idea of Raeburn's paintings, because these are, for the most part, greatly improved when seen thus in monochrome. Raeburn's colour is rarely fine, and sometimes positively unpleasant. We may suggest one small point, a matter of common sense, in which

the book might have been improved: wherever a reproduction is alluded to in the text, the page on which it occurs should certainly have been given; as it is, one is obliged to look through the table of contents in order to find the required illustration.

Biographical Dictionary of Medallists, Coin, Gem, and Seal Engravers, Mint Masters, &c., Ancient and Modern, with References to their Works, B.C. 500 to A.D. 1900.—Vol. I. A—D. Compiled by L. Forrer. (Spink & Son.)—To all collectors of coins and medals this useful dictionary will be most welcome, and the compiler deserves much praise for the patience and perseverance which every page of his first volume exhibits. The earliest attempt at a work of a similar character was made by J. L. Ammon, 'Sammlung berühmter Medailleurs und Münzmeister nebst ihren Zeichen,' 1778. This was superseded in 1840 by Bolzenhals's 'Skizzen zur Kunstgeschichte der modernen Medaillen-Arbeit (1429–1840).' During the last half century the publications of the various numismatic societies, English and foreign, have brought to light many new names of engravers, chiefly Greek, of coins and medals; and all collectors of Greek coins are now quite familiar with such names as Euaenetus and Cimon, &c., die-engravers of the unrivalled coins of Syracuse and other Sicilian cities during the most brilliant period of the monetary art in Greece (B.C. 400–300), and some numismatists are even able to distinguish their individualities of style and work. The emulators of these ancient engravers, who, it must be confessed, are, intellectually if not technically, their superiors as medalists, during the Renaissance period—Pisano (ob. 1450), Matteo di Pasti, Sperandio, Caradosso, and Benvenuto Cellini—are equally well known, and their masterpieces in medallion portraiture are highly valued by connoisseurs. The biographies and the chief productions of these older engravers in metal are dealt with by the compiler of the present work in sufficient detail, but when he comes to chronicle the output of the artists of the present day we think that he is lacking in a sense of proportion. Too much space is devoted to the works of contemporary sculptors, painters, and amateurs, who may perhaps be skilful modellers in wax or clay, but whose sketchy designs are given out to be mechanically reproduced in metal by various new processes. But these artists have, for the most part, never had any training in actual metal work, either in casting or in die engraving, and they have never sufficiently realized the limitations imposed upon the worker by the material—gold, silver, or bronze, cast or struck—in which his designs are finally to appear. The superiority of the coins and medals of the best Greek, Roman, and Renaissance periods over even the most successful productions of their modern rivals is, we think, in great measure due to the fact that the older medalists were masters of the material with which they had to deal, and that with their own hands they engraved their dies or made their castings in metal. Almost any artist is more or less capable of designing and modelling in relief in an easily manipulated material, and if all these amateur artists are to be classed as medalists a biographical dictionary to include them all will end in being far too bulky to be practically useful. We think, therefore, that the compiler will be well advised if in his future volumes he will omit the names of numberless amateur artist-modellers of our own times who do not finish their designs in the metal, and who consequently fail to realize the subtle and delicate distinctions of touch and treatment which the very nature—nay, even the colour and *reflet*—of the material, whether gold, silver, bronze, or precious stones, imposes upon the true medalist or gem-engraver.

WHITECHAPEL ART GALLERY.

THE Spring Exhibition at the permanent art gallery attached to Toynbee Hall was opened on Wednesday, the 26th ult., by Lord Crewe, who also gave an address on landscape painting, insisting on its importance in modern art, and inquiring why the Greeks and Romans had no landscape painting—a curious question in face of the hundreds of Roman landscapes to be seen at Pompeii and on the walls of the Naples Museum. The exhibition is of the works of the Cornish School, and is thoroughly representative and admirably displayed. With the painting of the Cornish School, which has occupied itself in the main with the endeavour to translate Bastien Lepage into English, we confess to having little sympathy. Its conception of a picture appears to us to imply an almost deliberate contradiction of all aesthetic qualities. Carried away, apparently, by a sophistical theory of truth to nature which these artists took more seriously than their French originals, they have been content to push muddy and turbid pigment about on the surfaces of their canvases with the aid of their sacred emblem, the square brush, until they arrive at something like the object before them. We say something like, because the more beautiful qualities both of tone and colour cannot be reproduced by such an unmethodical and clumsy procedure. The idea of likeness to nature appears to have been a purely scientific one. If we imagine the ratio of two tones in nature to be capable of scientific measurement, then the Cornish artist is satisfied if the corresponding tones in his picture have precisely the same ratio. It does not occur to him that the expression of a mood, or an idea, or merely the decorative unity of his composition may require a deliberate readjustment of the tones. Even from the point of view of mere naturalism their methods have, we think, led to failure; the life and movement of sea and sky, the translucency and opalescence of the atmosphere, have eluded them while they have been calculating tones and estimating values, and the bare facts which they have recorded are seen to be not only devoid of aesthetic charm, but also actually of truth.

We are speaking here of those artists who have become the recognized exponents of a particular school; there are many artists represented in this exhibition whose aims are different. Mr. Millie Dow, for instance, has clearly a definite feeling for a decorative scheme of pale tones and delicate chalky colours. Mrs. Adrian Stokes has deserted naturalism altogether, and sought inspiration in mediæval art, while Mr. J. C. Hook and Mr. J. R. Reid belong, of course, to the older English tradition. The glow and richness of Mr. Hook's *Trawlers* (No. 168) are refreshing amid the opaque dullness of surface of more modern work; and Mr. Reid's *Smugglers* (71), in spite of a certain theatrical exaggeration of the dramatic sentiment, is a well-ordered composition, and, moreover, really painted, not smudged into shape.

NOTES FROM ROME.

THE Temple of Castor and Pollux, which Baldassare Peruzzi used to call "la più bella e meglio lavorata opera di Roma," must have fallen to the ground at a very early period, because the mediæval lane which ran close to its ruins was called *via trium columnarum* in the fourteenth century, from the same three columns which stand to the present day on the side of the temple facing the Fountain of Juturna. The mystery of the downfall of such a great building could have been easily solved by those who saw the first excavations made at the time of Pomponio Leto and Francesco Albertino, in the second half of the fifteenth century. But their minds were intent on other purposes: they considered the temple only from the point of view of the lime-burning and stone-cutting interests. Since the time of Pom-

ponio the wretched ruins have been plundered, undermined, and quarried at regular intervals, so that little is left *in situ* to tell the tale. However, in clearing away the rubbish which still concealed the back of the temple, several large and magnificent blocks of marble have just been brought to light, lying in such a way as to give us, if not the full solution of the problem, at least a clue worth following.

The most interesting piece belongs to the right corner of the back pediment (*frontone*), which, in falling from a height of seventy-seven feet, struck the ground with such violence as to break through the roof of a drain which skirts that same corner of the temple. Lying close by are two bases of columns, the plinth of which is 7 ft. square, two or three drums of one or more fluted columns, one capital, and one of the lacunaria of the intercolumniation. All these blocks appear to have been damaged twice—first at the moment of their fall, when they were splintered (I find no English equivalent for the Italian expression *schiantati*) and rent in more than one place, and again in the time of Paul III., when the lime-burners and stone-cutters of the "Reverenda Fabbrica di San Pietro" began to hammer and crush them into fragments. As to the date of the downfall, one thing is certain, that when it took place, the street *post ædem Castoris* was already covered by a couple of feet of rubbish. The celebrated earthquake of 443 is, therefore, out of question, because at that early date the burial of classic Rome had not yet begun, at least in the region of the Forum. The date of 502 seems more probable, when another *abominandus terre motus* shook the dying city on April 14th, destroying even part of the Coliseum. By putting the new and the old finds together one could get ample material for reconstructing a considerable section of the podium of the temple in its minutest details, and for raising two or three more columns of the peristyle on their beautiful bases. I know, by experience, how wide apart archaeologists and artists stand on this question of restoring to their original sites the scattered remains of ancient buildings. The question really is whether such buildings must be considered and treated simply as fit subjects for the sketch-books of industrious young ladies, or as historical monuments, the architectural structure of which must be made intelligible, not to a few specialists, but to the world at large.

Two additional reservoirs for spring water have been cleared out in the House of the Vestals in the middle of the peristyle. They seem to be contemporary with the reconstruction of the Atrium at the time of Julia Domna. The basins, once encrusted with slabs of marble, are rather shallow, and they seem to have been made more for the use of the garden than for any religious purpose.

The doubt whether the older Sacra Via crossed the ridge of the Velia by the Arch of Titus or somewhere north of it in the direction of the present church of Santa Francesca Romana has been settled by the actual discovery of its pavement under the platform of the Temple of Venus and Rome. The Arch of Titus stands about 35 ft. west of this early pavement; in other words, it spans the Sacra Via of the later empire. We are entitled, therefore, to ask the question, Was the Arch of Titus erected (by Domitian) on the older Sacra Via, and removed to its present site by Hadrian when he altered the course of the street to make room for his Temple of Venus and Rome? or had the course of the street already been altered by Nero when he built the vestibule of his Golden House on the site occupied at present by the Temple of Venus and Rome? My impression is that the arch has never been removed from its original site; in other words, that when Domitian erected it *in summa sacra via* the street had already been shifted to the west by 35 ft. or 40 ft. The excavations are still in progress and may yet reveal new data.

The Società Romana di Storia Patria, to which we already owe the publication of the invaluable records kept in the archives of Santa Maria Nuova, of S. Silvestro in Capite, of SS. Cosma e Damiano in Mica Aurea, and of the old abbeys of Farfa and Subiaco, has now undertaken the publication of those belonging to the Capitular Archives of St. Peter's. From the preface, written by Prof. L. Schiaparelli, I gather the following facts*: the archives, robbed of many precious documents in the sack of 1527, contain but one deed of the ninth century, not in the original, but in an authenticated copy made A.D. 1141 by John Seriniarius. It is a bull of Pope Leo IV., dated August 10th, 854, granting the possession of several farms of the Campagna and of several churches and houses within the walls to the monastery of St. Martin, one of the five by which the old basilica of St. Peter was surrounded, and which were used as dwellings for the members of the chapter. There are few deeds of the tenth and of the eleventh centuries; but, scarce as they are, they supply invaluable information about the topography and the condition of the Campagna, especially in the districts of Silva Candida, Galeria, and Veii. I may here mention the welcome fact that the publication of the 'Liber Censuum' of Cencius Camerarius, interrupted since 1889 by the premature death of its editor, Paul Fabre, has been taken up by Monsignor Louis Duchesne, director of the Ecole Française de Rome, and editor of the 'Liber Pontificalis.' He has paid special attention to chapters xxxi.-xlili. of the book of Cencius, which contain the so-called Mirabilia Rome. By comparing the original text of Cencius with the compilations of Albinus (Cod. Ottobon. 3057) and Benedictus Canonicus (Cod. Cambrai, 554), and with the copy of the Mirabilia in Cod. Vat. 3973, he has made a text of absolute purity, which puts the editions of Parthey and Urlichs in the background.

Herr Wilhelm Haas, the owner of the Spithöfer Library, Piazza di Spagna, has brought to a successful close his edition of the 'Mosaici delle Chiese di Roma.' This great work includes fifty-three folio plates and about 150 folio sheets of text by the late Comm. Giovanni Battista de Rossi, with a preface and copious indexes. A translation in French of the Italian text of De Rossi is appended. The set begins with the oldest known Christian mosaic pictures, two portrait heads of the beginning of the fourth century discovered in the catacombs of Cyriaca, and now preserved in the Chigi Library, and ends with the panel in the chapel of S. Rosa at the Araceli, which dates from the first half of the fourteenth century. It seems to me that students are as yet but little acquainted with the extraordinary value of this work of De Rossi and Haas, considering how seldom it is quoted, or even alluded to, in books illustrating Roman churches of recent date.

The case against Prince Mario Chigi for the illegal sale of the Botticelli Madonna was brought before the Court of Appeal at Perugia on January 13th, and concluded on the 15th with the following verdict. Prince Chigi was cleared of all blame, and his absolute good faith in the transaction duly acknowledged. Depretz, Colnaghi's agent, and Pardo and Papi, accomplices, were sentenced to prison for periods varying from forty-five to ninety days, besides a fine of 2,000 lire for Depretz and Pardo, and of 8,000 for Papi. The Government's right of confiscation against the present owner of the Botticelli is upheld.

The case against Prince Barberini and accomplices for the illegal sale of three works of art of national interest will be laid before the Tribunale Civile di Roma on April 6th. They include an Arabic vase, ageminated in silver, inscribed with the name of Abdul-Mozhoffer-

Youssef, Sultan of Aleppo between A.D. 1238 and 1266; and an ivory panel of the Constantinian age, known in art books by the name of "Cinque Parti." These two objects were sold by Prince Barberini to a dealer, Pasquale Tanniello, for 5,000 lire, and were resold by the latter to the Louvre for 85,000 lire. The third piece, a consular diptych also of the Constantinian era, was sold by the prince to the antiquary Ernesto delle Fratte, and smuggled like the others into France.

The collection of ancient marbles and bronzes gathered by the municipality of Rome since 1870, and exhibited in the Conservatori Palace in a temporary wooden hall, has been partially stored away, partially removed to the Sala degli Orazii e Curiatii, pending the construction of a new wing of the Palace, on the site of the garden adjoining the German Embassy. The collections will be rearranged topographically, with a Sala Mecenaziana for those found in the gardens of Mæcenas, a Sala Lamiana for those found in the gardens of Ælius Lamia, and so forth.

I have to record, in the last place, the death of Mgr. Pietro Crostarosa, whose archaeological work in connexion with church architecture and church antiquities I was praising in my last notes. Mgr. Crostarosa was secretary to the Commissione di Archeologia Sacra, in which capacity he was able to discover the historic crypt of Peter and Marcellinus, to open to students the cemetery of Nicomedes, and a new section of Priscilla's and Domitilla's, and to make of the Church of St. Cecilia one of the leading monuments for the study of early Italian art.

RODOLFO LANCIANI.

SALE.

MESSRS. CHRISTIE, MANSON & WOODS sold on the 25th ult. the following engravings. After Van Dyck: The Duchess of Lorraine, by Laguillermie, 31l. After Meissonier: 1807, by J. Jaquet, 28l.; Battle of Austerlitz, by the same, 44l.; 1814, by the same, 29l.; La Rixe, by F. Bracquemond, 36l. After F. Flameng: Vive l'Empereur! by A. Boulard, 25l. By A. H. Haig: Mont St. Michel, 33l.

Fine-Art Gossipy.

TO DAY is the private view of the New English Art Club at the Dudley Gallery, and also of landscapes in oil and water colour by Mr. Montague Smyth at the Dowdeswell Galleries.

MESSRS. CARFAX are showing drawings, paintings, and etchings by Mr. Muirhead Bone at Ryder Street.

MESSRS. HENRY GRAVES & Co. have on view in Pall Mall water-colour drawings of Spain, Italy, Greece, &c., by Count Angelo Giallina.

MR. ROTHENSTEIN, whose recent exhibition at Berlin was very favourably regarded, has returned thither to paint the portrait of Herr von Kekulé, Rector of the University and Director of the Sculpture in the Royal Museums; he has also been commissioned to paint portraits of Herr Hauptmann and Herr von Menzel. The Bremen Gallery has purchased his portrait of Mr. Toft, which was exhibited some years ago at the New English Art Club.

SINCE we wrote on the collection of statuettes at the Fine-Art Gallery several additions have been made, among others a beautiful door-knocker by Alfred Stevens, and, most notable of all, Rodin's overwhelming conception of 'La Defense,' which expresses at once the pathos and heroism and the bestial frenzy of war. It is one of those works in which from time to time M. Rodin appears to transcend the limits of sculpture to make it do the work of poetry or music, so intense is the impression they make on the imagination and so apparently unexplained by their actual plastic form.

On March 26th Mr. G. J. Frampton, A.R.A., was elected an Academician. Mr. Frampton nearly reached full honours at the last election.

The death is announced of the historical and genre painter M. Neffers, one of the founders of the well-known Düsseldorf "Malkasten."

At the "Volks-Referendum" of the Berne project of law for the preservation of antiquities, monuments of art, and documents, which was last week submitted to the popular vote throughout the canton, the law was accepted by a majority of two-thirds of the voters. The "Noes" came mostly from the country communes in the Jura district. It will now be in the power of the Berne Cantonal Government to stop the sale of local treasures of art in private or communal ownership to foreign collectors and museums, and to preserve what remains for the Berne folk. A similar law was passed in the Canton of Vaud about three years ago.

THE twenty-fourth annual volume of the *Journal of the Derbyshire Archaeological and Natural History Society* will be issued before the end of the month. It is edited for the first time by Mr. W. J. Andrew, the distinguished numismatist, and promises to be of considerable and varied interest. Tissington well-dressing will be treated from the folklore standpoint by Mrs. Meade-Waldo. Mr. Chalkley Gould writes on the old earthwork on Mam Tor, Castleton. Among papers dealing with past records of the county will be one on the manor of Repton, by the Rev. F. C. Hipkins; 'A Derbyshire Brawl of the Fifteenth Century,' by Mr. Henry Kirke; a variety of early information about the Bradshaws of Bradshaw Hall, Chapel-en-le-Frith, by Mr. C. E. B. Bowles; a transcript of the Subsidy Roll for the Hundred of Scarsdale for 1599, by Mr. W. A. Carrington; and a letter from Nicholas Hardinge, Clerk to the House of Commons, 1758, descriptive of their customs and uses, contributed by the Rev. R. H. C. Fitzherbert. The Rev. Dr. Cox, who was the original founder and editor of the Society, is resuming his interest in the *Journal*, and contributes a long abstract of the important chartulary of Dale Abbey. The editor will supply a variety of archaeological notes, the most important of which refer to the progress of excavations at the great circle of Arbor Low and the recent discovery of mammoth remains in the county.

WE have to record the death at Bromley, Kent, on the 20th ult., of Mr. Cecil Brent, F.S.A., who was a well-known figure in antiquarian circles until ill-health drove him into seclusion. He was born in Canterbury in 1827, and with his brother, John Brent, author of 'Canterbury in the Olden Time,' devoted himself to active investigations. Their explorations in the Anglo-Saxon cemeteries of Kent resulted in rich finds of glass, jewellery, weapons, and beads. These, together with an almost unique collection of pilgrims' signs, were the leading features of his private museum. His find, in 1881, of a set of playing-cards bearing date 1558 in the cover of an old book has since led to the recovery of many choice fragments of MSS. Mr. Brent was an early member of the British Archaeological Association, and a frequent contributor of papers to the *Journal* of the Society.

MUSIC

THE WEEK.

SAVOY.—'Merrie England,' a Comic Opera. By Basil Hood and Edward German.

FOR the Diamond Jubilee of the late Queen Sir Arthur Sullivan wrote a ballet bearing the title 'Victoria and Merrie England,' and it may be that Mr. Basil Hood or Mr. Edward German was attracted by the latter part, and selected it as the

* See Archivio della Società Romana di Storia Patria, vol. xxiv., 1901, p. 397.

name for their new comic opera which was produced on Wednesday evening at the Savoy Theatre. The Gilbert-Sullivan operas are things of the past, but there are two clever men trying to work pretty much on the same lines. Whether they will succeed, as did their predecessors, depends very much on themselves. If they possess the power of self-criticism, and if they aim at something more after the style of the better kind of French *opéra comique*, then they may do well. The librettist should provide a book, not as at present principally to give the musician opportunities for writing taking solos or concerted pieces, but one in which a good, well-developed plot has interest on its own account. We willingly grant that there is much able, even brilliant writing in the libretto of 'Merrie England,' but the main attraction is the music. The story, in fact, is extremely thin. It belongs to the days of good Queen Bess. Sir Walter Raleigh loves Bessie Throckmorton, a maid of honour, and she reciprocates his affection. But true lovers have ever been crossed, and fate at first is against this pair; all difficulties, however, are overcome, and at the end of the play they are united. It is unnecessary to describe the action of the piece. The chief personages, apart from the two named, are Walter Wilkins, "a player in Shakspeare's company," and Jill-All-Alone. The former freely criticizes the bard. "Glum and gloomy" plays are not to his liking; he would have plenty of singing and dancing, matters for which Will Shakspeare "hath too little regard." Walter is the spokesman of the public of the present day, and especially of the Savoy public, which loves song and dance. Such things are legitimate enough if only they enhance and do not override the interest of the play. Wilkins has a witty speech concerning 'Romeo and Juliet,' which he deals with in alphabetical order, and in the course of the play some of his repartees are very clever. Jill-All-Alone dwells in the forest of Windsor, with birds and deer for her companions. Like Dick Whittington, she too has a cat, her special pet, and the handsome and gentle Persian pussy which accompanies Miss Louie Pounds, who well impersonated Jill, formed one of the many stage attractions. This maiden, reputed a witch, is the *dea ex machina* who brings about the happy ending to the lovers' troubles. The clever writing makes considerable amends for the threadbare story, but there are moments in which its artificial nature becomes manifest.

Mr. German's music is highly attractive: it is Sullivanesque, but no mere imitation. The composer can invent simple, taking melodies, and clothe them with skilful, effective harmonies. They possess a natural beauty and a quaintness which admirably befit the Elizabethan story. They make a strong, direct appeal. There is in the music much of the spirit of Purcell and Handel, but more of the former than the latter. Now and again the influence of modern masters is felt; Wagner of course is reflected, and once or twice very distinctly, but it is only a passing, nay pleasant reminiscence; the master's manner is never aped. There are so many good numbers that selection becomes difficult. We must, however, name in the first act the

quintet, the light graceful duet 'When True Love,' the fine stately music at the entrance of Queen Elizabeth, and her refined, reposeful song with chorus 'O Peaceful England'; and in the second, the charming opening chorus, the dainty Cupid quartet, and the merry 'Rustic Dance.' The scoring of the music shows an able hand: at times it is most effective, and at other times it is somewhat overlaid. The employment of trombones, as in the "Tailor" trio and in the 'Rustic Dance,' is surely a mistake. The piece was magnificently mounted, and well performed under the careful, yet spirited direction of the composer. Miss Rosina Brandram (Queen Bess), Miss Agnes Fraser (Bessie), Miss Louie Pounds (Jill), Miss Joan Keddie (The May Queen), with Messrs. Henry A. Lytton (Earl of Essex) and Robert Evett (Sir Walter Raleigh) all in one way or another deserved their favourable reception. Mr. Walter Passmore as Walter Wilkins had a prominent part, and he made the most of it. The choral singing was bright and the dancing effective. The success of the evening promises well, and with a few cuts the opera will prove still more attractive.

Musical Gossip.

SIR ALEXANDER MACKENZIE'S 'Grand Coronation March' was performed at the Crystal Palace on Easter Monday under the direction of Mr. J. Mackenzie Rogan, conductor of the Coldstream Guards, by whom the music had been scored for military band. A pianoforte arrangement of a symphony cannot reproduce the composer's colouring of the music; but an arrangement of an orchestral work for military band alters the colouring. Themes written for violins lose their elasticity and warmth when given out by wind instruments; and in saying this no reflection is cast either upon Mr. Rogan's excellent transcription or upon the performers. As to the music, we recognize in it becoming dignity, skilled musicianship, and effective contrasts; there is, too, no concession to low popular taste. We shall again refer to the march when the opportunity presents itself for hearing it in its original form. The programme included Dr. Elgar's 'Military Marches' and Mr. German's 'Nell Gwyn' dances.

The first concert of the London Musical Festival at Queen's Hall on Monday evening, April 28th, will be conducted by Mr. Henry J. Wood; the second (Tuesday afternoon) and third (Wednesday evening) by Herr Nikisch; the fourth (Thursday afternoon) and fifth (Friday evening) by Herr Weingartner; while the final one, on Saturday afternoon, May 3rd, will be under the joint direction of Dr. Saint-Saëns and Mr. Wood. Mr. A. W. Payne will be leader of the orchestra, and Mr. Percy Pitt organist and accompanist.

The Joachim Quartet concerts at St. James's Hall will take place on the afternoons of Saturday, April 26th; Friday, May 2nd; Monday, May 12th; and Thursday, May 15th; and on the evenings of Monday, April 28th; Monday, May 5th; and Thursday, May 8th.

On April 17th the Irish operetta 'The Post-Bag,' by Messrs. Esposito and Graves, will be repeated at St. George's Hall. The programme will include 'More Daisies,' by Madame Liza Lehmann, which will be produced at the National Sunday League's concert at Queen's Hall next Sunday.

By arrangement with Mr. W. S. Penley, Messrs. Martin Shaw and Gordon Craig will reopen the Great Queen Street Theatre on

Monday, April 14th, "if sufficient support is forthcoming from the special public for whom these productions are designed." 'Acis and Galatea' and 'The Masque of Love' are to be repeated. A circular has been issued.

Dr. W. H. CUMMINGS will lecture on Handel at the meeting of the Incorporated Society of Musicians on Saturday, April 12th. The chair will be taken by Dr. C. W. Pearce.

A PAPER entitled 'Hamlet and the Recorder' will be read by Mr. C. Welch before the members of the Musical Association on Tuesday, April 8th.

THE death is announced, at the age of eighty-four, of M. Weber, who for the lengthy period of forty-one years had contributed articles on music to *Le Temps*. For ten years previously M. Weber was musical secretary to Meyerbeer, and among other things he prepared the pianoforte score of 'Le Prophète.' As a critic his work was much esteemed, and no less an authority than Wagner held a high opinion of his knowledge of orchestration.

HECTOR BERLIOZ was born at Côte St. André on December 11th, 1803, and the hundredth anniversary of the birth of that remarkable composer will of course be duly celebrated next year at Paris. And why should not we also commemorate the event by holding high festival? 'Faust' is popular enough, his 'Symphonie Fantastique' is recognized as one of the notable *pièces à programme* of the nineteenth century (of modern programme music Berlioz may, indeed, be said to be the founder); while the 'Queen Mab' Scherzo from 'Roméo et Juliette,' and indeed other portions of that work, fully justify the high appreciation in which Berlioz was held by more than one great contemporary. He wrote three operas: 'Benvenuto Cellini,' not performed in London since its *chute éclatante* in 1853; 'Béatrice et Bénédict,' a two-act opera produced at Baden-Baden in 1862; and 'Les Troyens,' first given in its entirety at Carlsruhe in 1890 under the direction of Herr Felix Mottl. Neither of the last two has been heard in London. A performance of one or even all three at Covent Garden would be a fitting tribute to the memory of the composer. Mr. Manns, too, who produced so many works of Berlioz for the first time at the Crystal Palace, might be asked to organize a festival there. Undertakings of such a kind must of necessity be planned a long time beforehand; hence the suggestion is offered in good time.

PERFORMANCES NEXT WEEK.

Su.	Sunday Society's Concert, 3.30, Queen's Hall.
Su.	Sunday League, 7, Queen's Hall.
Mon.	German Reed Entertainment, 3, St. George's Hall.
—	Mr. Hayden Coffin's Recital, 3.15, Steinway Hall.
Wed.	M. Michel Sizard's Violin Recital, 3, St. James's Hall.
Fri.	Miss Sandra Droucker's Pianoforte Recital, 3, Bechstein Hall.
—	Mr. Arthur Deane's Vocal Recital, 3, Steinway Hall.
Sat.	London Ballad Concert, 3, Queen's Hall.

DRAMA

THE WEEK.

PRINCESS'S.—'Dr. Nikola,' a Drama in Four Acts. By Ben Landeck and Oswald Brand. By arrangement with Guy Boothby.

To the play of Messrs. Landeck and Brand the novel of Mr. Boothby has supplied little except the name of the hero and some faint outlines of character. Scarcely a hint of the story put upon the stage is to be found in the original. Unfortunately the boldness of the adapters has been in advance of their capacity or their discretion, and the result of the alterations they have made has been to vulgarize a story of no special originality or merit. The Dr. Nikola of the romance owes much to the Sherlock Holmes of Dr. Conan Doyle, and the adventures which befall him seem to have been suggested in part by the 'Moonstone' of Wilkie Collins. In one respect

only does the novel escape the charge of being commonplace. The prize for which Dr. Nikola strives is not base or mercenary. His longings are immortal, and the mad chase in which he risks his life and that of his chosen companion and agent is undertaken in the interest of science and a noble ambition. His pursuit of knowledge recalls exactly a velleity of Faust—Marlowe's, not Goethe's:—

Could'st thou make men to live eternally,
Or, being dead, raise them to life again,
Then this profession [medicine] were to be esteemed.

This knowledge Dr. Nikola supposes to be in the possession of Chinese pundits and cenobites, and having acquired a certain amount of mystical knowledge, and being an admirable sinologue and owner of three talismans, the possession of which is supposedly confined to the high priests, he sets forth to penetrate into the innermost circles of Chinese religion or philosophy, carrying his life in his hand, and knowing that in case of detection his tortures will be the most atrocious that Chinese ingenuity, unequalled in such matters, can invent. A basis for a stimulating play is offered in this conception. The manner in which the story is carried out does not lend itself readily to the dramatist, the hairbreadth escapes which the hero experiences not being easily presentable on the stage. Accustomed to provide the strong fare on which East-End audiences are content to subsist, Messrs. Landeck and Brand have reduced the adventures of Dr. Nikola to something like an absurdity. They have, in the first place—an unheard-of proceeding—converted the hero of the novel into the villain of the play, a scoundrel and murderer, whose crimes are committed, as it seems, in pure perversity, and in so bungling a fashion that nothing he undertakes succeeds. He wears strange if transparent disguises, not for the purpose of baffling the scrutiny of sharp and malignant eyes, but apparently to amuse the yokels, who are likely enough to mob him, or to commit purposeless and gratuitous murders. He has no magical gifts of prescience or insight, but employs hypnotic influence upon women, who are particularly sensitive to his powers. Worst of all, the schemes he seeks to carry out are trivial and inconceivable, his chief aim being to substitute for a young marquis, heir to a dukedom, his base-born brother, and marry the impostor to a young and wealthy woman. It is useless to point out the absurdities which the carrying out of this scheme involves. It suffices to say that the play has no pretension to interest an intelligent audience, but will be swallowed up in the ruck of melodramas that are produced, applauded, and forgotten. The reception at the Princess's was enthusiastic. Mr. Glenney acted with ebullience as a juvenile hero.

Ghosts.—*An Enemy of the People.* By Henrik Ibsen. Edited by William Archer. (Scott.)—Two thoroughly representative works of Ibsen have been added to the revised edition of the translated plays now in course of publication under the charge of Mr. Archer. In the case of neither are the alterations so numerous or so important as to justify comment. The translation of 'Ghosts' is by Miss Lord, revised twice, if not three times, by Mr. Archer,

and that of 'An Enemy of the People' is by Mrs. Eleanor Marx Aveling, revised by the same gentleman in 1890 and again for the present edition. What is new consists in the editorial introductions, which describe the circumstances of composition and production, an estimate of the works, an account of performances in various countries, and a formidable arraignment of the ineptitude and Philistinism of English criticism. Accustomed as we are to attach importance to the literary estimates and opinions of Mr. Archer, we approached with pleasurable anticipation the task of reperusal of the plays, and that of reconsideration of previous utterances concerning them. Fired with this project, we read again 'Ghosts,' the earlier in order, and the estimates of that work enunciated by the esoteric, among whom Mr. Archer occupies a prominent place. Departing from precedent, Mr. Archer, in the case of 'Ghosts,' attaches to the criticisms he quotes the names of the newspapers in which they appeared. Our own withers are unwrung, no reference being made to anything we said. We were not among those whose words Mr. Archer included in what he ironically calls a florilegium. Yet, on reconsideration, the play appears to us more offensive and less considerable than before. Mr. Archer writes as an avowed advocate, almost as an evangelist. After perusing his latest words we regard as less extravagant the article in the *Daily Telegraph*, which he quotes with especially derisive comment, than his own closing estimate concerning the play:—

"As æsthetic criticism is not my business in these introductions, I make no attempt to anticipate the judgment of the future upon a play which raises so many difficult questions both of morals and of art. Only this I will say—for it is a mere matter of history—that 'Ghosts' certainly ranks with 'Hernani,' 'La Dame aux Camélias,' and possibly 'Die Weber,' among the three or four epoch-making plays of the nineteenth century."

With a writer of Mr. Archer's eminence the use of a word, a phrase such as "certainly" and "mere matter of history," should be final and bar all controversy. But just as when a man says "undoubtedly" there is a great deal of doubt, so "certainly" in the present case involves the absence of certainty. We are not in the least prepared to accept as among the epoch-making plays of the last century three out of the four advanced, and of the fourth we know nothing. To the nineteenth century belongs, it must be remembered, 'Faust' as well as the entire theatre of Byron. If one looks at emancipatory influence, some of Byron's plays may perhaps be regarded as epoch-making; and if one considers influence upon subsequent treatment, 'Le Chapeau de Paille d'Italie' stands conspicuous. Musset's plays, though their performance was long deferred, had more influence than those of Hugo. Concerning the fitness of 'Ghosts' for stage presentation, divergent opinions are held. We are of those who would not readily prohibit production in the case of similar works, but would fain discourage it. A wide difference exists between what may be advanced as argument and what may be brought before the public with the vivacity of stage exposition. Limits on human thought and speech are not rashly or arbitrarily to be imposed. It is in answer to a respectable sentiment that 'Ghosts' and 'Mrs. Warren's Profession' can only be given under privilege, and at what is really neither a public nor a licensed performance.

'An Enemy of the People' is "the only play of Ibsen's that has found favour in the eyes of an actor-manager, seven representations of it having been given by Mr. Tree." Though whimsically parochial, it is clever, powerful, impressive, and at times amusing, and but for the indiscreet zeal of enthusiasts might win favourable recognition. Only when modern criticism, with its almost inconceivable lack of the sense of proportion,

compares Thomas Stockmann to Coriolanus or Alceste do we realize that the whole is in fact mediocre, and that Ibsenism is a craze rather than a cult. There is a world in many countries which accepts plenarily everything that Ibsen supplies. We know the world, however, and we are almost prepared to assert that it "comes from Sheffield." From the pictures of the artists taking part in the first performance at Christiania of 'An Enemy of the People' it would appear that the Norwegian stage has something to learn in regard to the art of making up.

Dramatic Gossip.

THE newly decorated Avenue Theatre will reopen on Tuesday with 'The Little French Milliner,' an adaptation by Mr. Dion Boucicault of 'Coralie & Cie.' In this Miss Kate Phillips will be Madame Coralie, other parts being played by Miss Cicely Richards, Miss Fanny Ward, Miss Maud Hobson, Messrs. Arthur Williams, Vane Tempest, and Robb Harwood.

MRS. BROWN POTTER, who succeeds Miss Nancy Price, is, so far as regards appearance, an ideal Calypso, and is sufficiently clinging in tenderness and passion to justify more regret at parting from her than Odysseus displays. The *trainante* voice, of which she is unable to divest herself, is the only drawback from a capable performance. Miss Nancy Price now succeeds as Pallas Athene Miss Constance Collier, who has been secured for 'Ben Hur.' The additions to the scene in Hades augment its visionary terrors. A souvenir of 'Ulysses,' which has been printed in colours by Messrs. Hentschel & Co., is remarkable in many ways.

It seems to be settled that Madame Bernhardt will include in her London repertory the 'Francesca da Rimini' of Mr. Marion Crawford. Her appearance at the Garrick in June will be followed by that of M. Coquelin, who also will be seen in a new play. Later still will come Mlle. Jeanne Granier in 'Les Amants' of MM. Maurice Donnay and Lavigne and 'Les Deux Écoles' of M. Alfred Capus.

At almost the last moment, the production at Drury Lane of 'Ben Hur' was postponed from Monday until Thursday.

In addition to 'The Egoist' of Mr. George Meredith, the 'Diana of the Crossways' and 'Evan Harrington' of the same author are to be dramatized.

MR. EDWARD TERRY reappears this evening at Terry's Theatre in 'My Pretty Maid.' Miss Sibyl Carlisle, Mr. Frederick Kerr, Mr. W. H. Denny, and Mr. C. M. Hallard are included in the cast.

A DUTCH translation of the 'Miss Hobbs' of Mr. Jerome K. Jerome has been given in Rotterdam.

'ARE YOU A MASON?' was on Monday transferred to the Royalty. Miss Marie Illington, Miss Ethel Matthews, Miss Agnes Miller, Mr. Paul Arthur, and Mr. George Giddens retained their original parts. In front of it is now played 'A Dangerous Ruffian,' a not very successful trifle, previously seen at the Avenue on November 30th, 1895.

MR. CHARLES FROHMAN has secured the American rights of Mrs. Ryley's 'Mice and Men,' the heroine of which, played in London by Miss Gertrude Elliott, will at the Lyceum Theatre, New York, be assigned to Miss Annie Russell.

TO CORRESPONDENTS.—S. A. S.—A. L.—A. E. K.—E. S. D.—W. H. W.—received.
C. D.—J. W. N.—Many thanks.
R. C.—Not suitable for us.
No notice can be taken of anonymous communications.

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"Ance" and "Ane"—The Norwich Road—Battle of Melitene—
"Flapper"—Owens College Jubilee.

QUERIES.—Harriet Powell—St. Hees—R. and E. Cowlam—"Astonish
the natives"—Misplacing of a Comma—Heartsease—Mrs. Opie's
Novels—Wych Street—Introduction of Trousers—Quotations
Gipsy Vocabulary—Elliot—Parcy of Harverton—Taken in the
Strand—Windsor Uniform—"Little Willie"—Field-names, South-
West Lancashire—Admiral Ponce's Voyage—Governor Lambert—
Genesis I. I—Genius and Insanity—Satirical Prints—Essex Court
Rolls.

REPLIES.—The Westbourne—Window Glass—First British Subject
born in New South Wales—Betty, Printer—Bishops' Signatures—
Arms of Dutch East India Company—Tennis: Origin of the Name
—De la Pole Family—Greek Epigram—"Prosperitudo modo"—
Children's Affirmations—Sir R. Cromwell—Kine on Edward VII.—
Mistakes by Artists—Napoleon's Last Years—"Rather"—Early
Sunday-School Rules—Black Bottles for Wine—Line of Browning
—Tintagel—Lady Mary Tudor—Le Neve Family—Week—Price of
Eggs—Picture restoring in France under Napoleon I.—"Oliver"
—Baron de Grivegnée and Power—Dalrymple on the Fur Trade.

NOTES ON BOOKS.—"The English Dialect Dictionary"—Griebl's
"English and German Dictionary"—English Catalogue of Books
for 1901—Reviews and Magazines.

Notices to Correspondents.

The NUMBER for MARCH 29 contains:—

NOTES.—Arms of Eton and Winchester Colleges—St. Margaret's
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